CATALOGUE

OF THE

ARABIC AND PERSIAN MANUSCRIPTS

IN THE

KHUDA BAKHSH ORIENTAL PUBLIC LIBRARY

VOLUME XXXI

(Persian Mss.)

HISTORY, BIOGRAPHY, TALES

&

PERSIAN POETRY

Khuda Bakhsh Oriental Public Library, Patna
1977

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Preface to the Second Impression

So far, 30 volumes and a few Supplementary volumes of the descriptive Catalogue of Arabic and Persian manuscripts of this Library have been brought out, covering about half of the manuscript wealth of the institution. The rest of the uncovered manuscripts are being taken up in the new volumes of the Catalogue which are under print.

As most of the old volumes are out of print now, the demand from various corners necessitated their reprinting. The volumes dealing with Persian poetry and Indian History were given first preference, more so as they form a natural sequence to the already reprinted volume I which appeared in its 2nd impression in 1962 and which deals with the Persian poetry.

The first, the second and the third volumes of the Catalogue series dealing with the Persian poetry first appeared in 1908, 1910 and 1912 and the Supplementary volume I, with its major section devoted to the Persian poetry, in 1932. Volume VII dealing with the Indian History was first published in 1921.

Every work, howsoever accomplished, remains defective on one account or the other and every predecessor leaves for his successors something to add and some gap to fill in. To go through the entire book, compare the description with the original Mss., and make necessary amendments was not possible right now. The obvious errors of commissions and omissions have, however, been pointed out wherever necessary and a few pages have been inserted for the purpose towards the end of the volume. To facilitate a straight approach to the title or the author, an alphabetical index has also been added.

ABID RAZA BEDAR

TRANSLITERATION SCHEME

الف is indicated by vowels

ب = b		ض = ḍ	
پ = p		ط = ṭ	
ت = t		ظ = ẓ	
ث = ṡ		ع = ‘	
ج = j		غ = ġ	
چ = ch		ف = f	
ح = ḥ		ق = q	
خ = kh		ک = k	
د = d		گ = g	
ذ = ḏ		ل = l	
ر = r		م = m	
ز = z		ن = n	
ژ = zh		و = w	
س = s		ہ = h	
ش = sh		ء = ’	
ص = ṣ		ی = y	

Vowels with short sound

َ (زبر) = ‘a’ as in Raḥmat

ِ (زیر) = ‘i’ as in Nihāl

ُ (پیش) = ‘u’ as in Numā

Vowels with long sound

آ = ‘â’ as in Sâlim

اِی، اِے = ‘î’ as in Salîm; Bîdil

اُو = ‘û’ as in Maḥmûd

اَو = ‘au’ as in Jaur

اَی = ‘ay’ as in Fayḍ

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AURANGZĪB

ANTHOLOGY

Supplement to the Catalogue

OF THE

Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

(VOLUME I)

By

MAULAVI ABDUL MUQTADIR

Khan Bahadur

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1932

CALCUTTA:

BAPTIST MISSION. PRESS.

PREFACE

Notices of 1,743 MSS., covering all branches of Muhammadan literature, have been given in the eleven volumes of the Catalogue of the Persian MSS. that have been published. A large number of MSS., most of them of later acquisition, could not be noticed in those volumes. These MSS., consisting of more than six hundred works and treatises, have been dealt with in two supplementary volumes, the present volume containing notices Nos. 1744–2006, being the first. The second, containing notices Nos. 2007–2351, is in the press, and is expected to be published before the end of this year.

Lucknow, J. A. Chapman.
April 2, 1932.

SUPPLEMENT TO THE CATALOGUE OF THE PERSIAN MANUSCRIPTS.

GENERAL HISTORY

No. 1744

foll. 547; lines 25; size 9¾ × 6; 7½ × 4½

تاریخ طبری

TÂRÎKH-I ṬABARÎ

A complete copy of Bal'amî's translation of Ṭabarî's history. See Nos. 449–450.

A fairly old copy. Written in fair Nasta'lîq.

Dated Thursday, 7 Sha'bân, A.H. 1012.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places at the beginning and end of the copy.

A note by a former owner of the MS. runs thus on the title-page:

بتاریخ دویم ذیقعده روز شنبه سنه ۱۱۹۳ هجری خریده شد *

No. 1745

foll. 183; lines 25; size 13½ × 8½; 9 × 5

روضة الصفا

RAUḌAT-UṢ-ṢAFÂ

The fourth volume of Mîr Khwand's Rauḍat-uṣ-Ṣafâ, beginning like other copies. See No. 456.

Written in fair Nasta'lîq within gold and coloured borders with an illuminated frontispiece.

Dated Qazwîn, 15 Jumâdâ II, A.H. 997.

Scribe : هدایت کاتب ابن قاسم جان شیرازی

No. 1746

foll 236; lines 27; size $9\frac{1}{4} \times 4\frac{1}{4}$; $7\frac{1}{4} \times 2\frac{3}{4}$

نگارستان

NIGÂRISTÂN

A copy of Qâdî Aḥmad Ġaffârî's Nigâristân. See No. 470.

Beginning as usual:

ای طرازندهٔ بهارستان الخ *

Written in ordinary Nasta'lîq within coloured borders with a double-page 'Unwân at the beginning.

Not dated; 17th century.

A note on the title-page is dated 21 Rabî' II, A.H. 1064.

No. 1747

foll 582, lines 20; size $6\frac{1}{4} \times 3\frac{3}{4}$; $5 \times 2\frac{1}{4}$

(تاریخ عام)

(GENERAL HISTORY)

A rare and useful, but anonymous and slightly defective, universal history from the earliest times to A.H 1001=A.D. 1592.

The copy is defective at the beginning, and begins at once with the first *Bâb* thus:

باب اول در ذکر انبیا و خلفا و سلاطین مصر .... باتفاق جمهور
مورخان حق سبحانه و تعالی نخستین چیزی را که کسوت ...... نور حضرت
رسالت پناه بود الخ *

The work is divided into four *Bâb*, as follows:—

Bâb I, on fol. 1b.

باب اول در ذکر انبیا و خلفا و سلاطین عرب و مصر و شام و مغرب *

The principal subjects treated under this *Bâb* are :—
Patriarchs and Prophets, beginning with Âdam, fol. 2ᵇ.
History of Muḥammad, fol. 31ᵇ.
Abû Bakr Ṣiddîq, fol. 50ᵃ.
'Umar, fol. 55ᵃ.
'Usmân. fol. 61ᵃ.
'Alî, fol. 68ᵇ.
Ḥasan bin 'Alî, fol. 79ᵇ.
Ḥusayn bin 'Alî, fol. 81ᵇ.
Alî bin Ḥusayn and the following Imâms, fol. 83
Mu'âwiyah, fol. 90ᵇ.
Yazîd bin Ma'âwiyah and other Umayyad Khalîfs, fol. 93ᵃ.
'Abbaside Khalîfs beginning with Saffâḥ, fol. 119ᵇ
Kings of Yaman, fol. 143ᵇ.
Banî Lakhm in Jazîrah and Mousal, fol. 154ᵃ.
Gassânians in Syria, fol. 158ᵇ.
Banû Umayyah in Maġrib, fol. 160ᵇ.
Banû Aġlab in Afrîqiyah, fol. 161ᵇ.
Mulassamîn. fol. 164ᵃ.
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The Ikhshîdîs, fol. 166ᵃ
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باب دویم در ذکر حکام و سلاطین ایران با توابع *

Old Persian Kings, beginning with Kayûmurs, fol. 233ᵃ.
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Kings of Ṭabaristân, fol. 256ᵇ.
Here is a *lacuna* after fol. 256.
Washamgîr, fol. 258ᵃ.

Shams-ul-Ma'âlî Qâbûs bin Washamgîr, fol. *ib.*
The Ṭâhirides of Khurâsân, fol. 259[b].
The Ṣaffârides, fol. 260[b].
The Subuktigînîs (Ġaznawides), fol. 263[a].
The Saljûqîs, fol. 269[b].
Rulers of Khwârazm, fol. 285[b].
The Ġûrides, fol. 296[a].
History of Hûlâkû and his successors, fol. 297[b].
Rulers of Kurdistân, fol. 307[b], of Hurmûz, fol. 311[b], of Shîrwân, fol. 312[b].
The Atâbaks of Âdarbâijân, fol. 313[a].
The Atâbaks of Fârs, fol. 314[a].
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The Muẓaffarides in Fârs and 'Irâq, fol. 320[b].
The Sarbadârs in Khurâsân, fol. 328[a].
The Kurt Kings in Harât, fol. 330[a].
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باب سیوم در ذکر حکام ختائی و ترکستان و ماوراء النهر با توابع *

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The descendants of Yâfeṣ bin Nûḥ, fol. 395[b].
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History of Tîmûr before his accession, fol. 431[a].
Tîmûr's accession and his reign, fol. 434[b]; his death, fol. 447[b]; his successors, fol. 448[a].
Bâbur, fol. 452[a].

Bâb IV, on fol. 460[b],

باب چهارم در ذکر حکام بني اسرائيل و حکام فرنگ و روم و توابع آن *

History of the Israelites, fol. 461[a].
Âdam and the patriarchs, fol. 466[b].
Roman emperors, fol. 468[b].
The Saljûqs in Rûm, fol. 484[a].
The 'Usmânlîs, fol. 486[a].
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Khiljî Kings, fol. 507[a].
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Kings of Bengal, fol. 554[b].
Rulers of Sind, fol. 555[b].
Rulers of Kashmîr, fol. 556[a].
Bâbur in India, fol. 565[b].
Humâyûn, fol. 567[b].
Akbar, fol. 571[b].

The history is brought down to A.H. 1001=A.D. 1592, when Mirzâ Dâniyâl with the Khân-i Khânân and eighty thousand men were sent (by Akbar) for the conquest of the Deccan:—

و در این سال میرزا دانیال را با خان خانان و هشتاد هزار سوار بتسخیر ولایت دکن فرستاد *

A general history, anonymous and defective like the present, and likewise ending with a mention of the same incident in A.H. 1001= A.D. 1592, is described in Ethe, Ind. Office Lib. Cat. No. 120

The headings and their arrangement in the said copy, as given by Ethe, exactly agree with those in the present work, except some slight differences obviously due to defect and the misarrangement of folios in that copy.

In the following note at the end, written in a careless modern hand, the work is called تاریخ کافي (Târîkh-i Kâfî) :—تمام شد تاریخ کافي ; and on the title-page the work is said to be an abridgment of Raudat-us-Safâ : خلاصهٔ روضة الصفا

There is a *lacuna* after fol. 256.

In the course of his narrative the author incidentally quotes the following sources from which he derived materials:—

Rauḍat-ul-Aḥbâb, fol. 55a; Târîkh-i Banâkitî, fol. 143a; Rauḍat-uṣ-Ṣafâ, fol. 430b; Târîkh-i Alfî, fol. 551a; Rabî'î, fol. 330a

Written in fair minute Nasta'lîq.

Foll. 6 and 7 are written in Naskh.

Not dated; 17th century.

No. 1748

foll. 343; lines 35; size 17 × 8½; 13½ × 6

روضة الطاهرين

RAUḌAT-UṬ-ṬÂHIRÎN

A complete copy of a general history of the world from the earliest times to A.H. 1014=A.D. 1605.

Author: Ṭâhir Muḥammad bin 'Imâd-ud-Dîn Ḥasan bin Sulṭân 'Alî bin Ḥâjî Muhammad Ḥusayn bin Sharaf-ud-Din 'Alî Sabzwârî (see fol 343b): طاهر محمد بن عماد الدين حسن بن سلطان علی بن حاجي محمد حسين بن شرف الدين علی سبزواری *

Beginning:—

بعد از حمد باري سبحانه و تعالی و صلوات نامحدود و درود غیرمعدود بدان مظهر انوار جود صاحب مقام محمود الخ *

The author, who held some office in the court of Akbar, says in the preface that as the word "Rauḍah" formed a chronogram for the year, A.H. 1011=A.D. 1602, in which the work was completed, he gave the above title to it: چون لفظ روضه سنه هزار و یازده هجری تاریخ اتمام این نسخه بود بروضة الطاهرین موسوم گردید - بهر تالیف این خجسته رقم ·· روضه تاریخ این کتاب شده Internal evidence, however, shows that it was subsequently brought down to a later date, because in several places we find A.H. 1014=A.D. 1605 mentioned as the current year; and an account of the death of Akbar and the accession of Jahângîr, which took place in that year, is found on fol. 309b.

A detailed account of the work will be found in Rieu, i, p. 119; Ethé, Bodl. Lib. Cat. No. 100; Elliot's Bibliographical Index, pp. 298–304, and History of India, vol. vi, pp. 195–209. See also Stewart's Cat. p. 6; Mélanges Asiatiques, vol. v, p. 119.

The work is divided into five *Qism*, subdivided into *Bâb* and *Faṣl* :—

Qism I. History of the prophets, philosophers, early kings of Persia and Arab Kings, in three *Bâb*; fol. 2ᵃ.

Qism II. The first four Khalîfs (خلفاى راشدين), the Imâms, the Umayyides, the 'Abbasides, the Ṣaffârîs, the Sâmânîs, the Ġaznawîs, the Ġûrîs, the Kurts, the Daylamîs, the Saljûqîs, the Khwârazm Shâhîs, the Atâbaks, the Qarâkhitâ'îs and the Ismâ'îlîs, in four *Bâb*; fol. 146ᵇ.

Qism III. History of the Turks, the Muġals, Chingîz Khân and his successors, the 'Uṣmânlî Kings, Tîmûr and his successors down to the death of Akbar, the Qarâ Quyûnlûs, the Âq Quyûnlûs and the Ṣafawîs; in seven *Bâb*; fol. 171ᵃ.

Qism IV. History of the rulers of Hindûstân before the introduction of Islâm, from the Mahâbhârat, as translated into Persian by order of Akbar, in two *Bâb*; fol. 231ᵇ.

Qism V. History of the Moslem rulers of Hindûstân, beginning with the Slave Kings and ending with the death of Akbar, and an account of the Amîrs, the poets and the 'Ulamâ of his court; the rulers of Sind, Multân, Kashmîr, Gujarât, Mâlwah, the Deccan, Jaunpûr, and Bengal; the wonders and curiosities of the islands and harbours near Bengal, together with an account of Ceylon, Pegu, Achîn, Kûch and Portugal, in four *Bâb*; fol. 273ᵃ.

A very detailed table of contents, given at the beginning occupies foll. 2ᵃ-18ᵃ.

Written in various hands by several scribes. The colophon, due to one of the scribes, viz. مير بدر الدين حسين ولد مير سراج الدين حسين ابن سيد ظفر الدين عليخان says that the transcription of the copy, due to the penmanship of Nûr Aḥmad 'Alî, Muḥammad Ikrâm, Ṣâḥib Râm, La'l Chand, ترمكراو (?), Khwâjah 'Alî Akbar, Mîr Sarfarâz 'Alî (son of Mîr Ġulâm 'Alî Khân Bahâdur) and Mîr Jamâl-ud-Dîn Ḥusayn, was completed at Ḥaydarâbâd in the house of the aforesaid Ġulâm 'Alî Khân Bahâdur, on Friday, the 9th of Ḏulḥijjah, A.H. 1228.

No. 1749

foll. 291; lines 25; size 10¼ × 5¼; 7¼ × 3¾

The Same

A defective and incomplete copy of the Rauḍat-uṭ-Ṭâhirîn.

A great portion of the work is wanting in this copy, and the arrangement of contents is greatly disturbed by the misplacement of folios.

The contents are as follows:—

Foll. 1ᵇ–61ᵇ.—Hindû traditions (*Qism* IV).

Foll. 62ᵇ–87ᵇ.—Tîmûr and his successors, the Qarâ Quyûnlûs and the Âq Quyûnlûs (*Qism* III, *Bâb* 6).

Foll. 88ᵇ–118ᵇ.—The Ṣafawî Kings (*Qism* III, *Bâb* 7).

Foll. 119ᵇ–165ᵇ.—Hindû traditions again (*Qism* IV).

Foll. 166ᵇ–217ᵇ.—Muhammadan Kings of India from Mu'izz-ud-Dîn Muḥammad Sâm Ġûrî to Sulṭân Muḥammad 'Adlî (*Qism* V, *Bâb* 1).

Foll. 217ᵇ–291ᵇ.—History of the kings of Sind, Multân, etc., etc., and the wonders of the islands near Bengal (*Qism* V, *Bâb* 4).

The MS. breaks off immediately after a short account of Portugal.

Written in fair Nasta'lîq.

Not dated; 18th century.

No. 1750

foll. 45; lines 21; size 13 × 7¾; 10¼ × 6

زبدة التواريخ

ZUBDAT UT-TAWÂRÎKH

A concise general history from the earliest times to A.H. 1063 = A.D. 1652, including a detailed account of the Ṣafawî Kings of Persia.

Author: Muḥammad Afḍal ul-Ḥusaynî محمد افضل الحسيني.

Beginning:—

بعد از سپاس و ستایش پروردگار عالمیان و درود نامعدود حضرت سید المرسلین الخ *

A similar concise general history as this, bearing the same title زبدة التواريخ and likewise giving a detailed account of the Ṣafawîs, and

brought down to the same year, A.H. 1063=A.D. 1652, and also bearing a striking resemblance in the arrangement of the subject matter and in other respects, is noticed in Morley, Descriptive Catalogue, p. ۵۲, and Rieu iii, p. 1055. The only difference between the two works is that Morley and Rieu's Zubdat ut-Tawârîkh gives the author's name as Kamâl Khân bin Jalâl Munajjim كمال خان بن جلال منجم and has a different beginning.

On fol. 9[b] while dealing with the Timuride Kings of India, the author closes their account with Khurram bin Salîm, *i.e.*, Shâh Jahân (A.H. 1037–1069=A.D. 1628–1658), and mentions A.H. 1057= A.D. 1647 as the current year :—

...... سلطان خرم بن شاه سليم الحال (كه) سنه ۱۰۵۷ است
بادشاه هند باستقلال است *

but in the concluding portion of the work he enumerates several events which took place in A.H. 1063=A.D. 1652, *e.g.*, Dârâ Shukuh's expedition to Qandhâr.

The MS. breaks off abruptly with the following words :—

و خبر رسید که جمعی از اوزبکیه که با لشکر هندو بوده اند بی محابا
بقلعه دویده اند و جمعی سر از قلعه بیرون .... *

Fol. 43 is wrongly placed after fol. 45.

Written in Nîm-Shikastah. Some folios are written diagonally.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places.

No. 1751

foll. 168 ; lines 15 ; size 10¼ × 6¾ ; 7 × 3½

مرآة العالم

MIR'ÂT UL-'ÂLAM

A portion of the well-known compendium of eastern history and biography, Mir'ât ul-'Âlam, by Muḥammad Baqâ of Sahâranpûr, but usually ascribed to Bakhtâwar Khân. For full particulars of the author and the work see No. 477.

The present MS. comprises only the sixth Ârâ'ish, divided into the usual five Numâ'ish, as follows :—

I. fol. 1ᵇ. History of Bâbur, beginning :—

نمایش اول در ذکر برخی از احوال گیتی ستانی فردوس مکانی

.... ظهیر الدین محمد بابر بادشاه غازی - نسب شریف آن بادشاه

کشورستانی الخ *

corresponding to fol. 204ᵇ, No. 477.

II. fol. 14ᵃ. Humâyûn
III. fol. 55ᵇ. Akbar
IV. fol 116ᵃ. Jahângîr
V. fol. 156ᵃ. Shâh Jahân

The MS. breaks off in the middle of the account of the fourth year of Shâh Jahân's reign, corresponding to fol. 269ᵇ, No. 477.

Written in ordinary Indian Ta'lîq.

Not dated ; 19th century.

The copy is wrongly endorsed as تاریخ بابری Târîkh-i Bâburî.

No. 1752

foll. 239 ; lines 17–21 ; size 8½ × 4¼ ; 6½ × 2½

جام جهان نما

JÂM-I JAHÂN NUMÂ

A valuable copy of an interesting and instructive work of encyclopædic nature, dealing with miscellaneous subjects relating to history, geography, biography, natural history, physics, ethics, politics, grammar, medicine, etc., etc., in two volumes.

Author : Muẓaffar Ḥusayn, entitled Mahârat Khân bin Ḥakîm Gulâm Muḥammad Khân bin Hakîm Muḥammad Qâsim bin Ḥakîm Muḥammad Ṣâlih bin Maulânâ 'Abd us-Salâm bin Maulânâ 'Abd ul-Mu'min bin Maulânâ Shaykh Muḥammad bin Maulânâ Shaykh 'Alî bin Maulânâ Muḥammad Aslam : مظفر حسین المخاطب به مهارت خان ابن حکیم غلام محمد خان ابن حکیم محمد قاسم ابن حکیم محمد صالح بن مولانا عبد السلام ابن مولانا عبد المؤمن بن مولانا شیخ محمد ابن مولانا شیخ علی ابن مولانا محمد اسلم *

Beginning:—

افتتاح سخن سخن سنجان بحمد صانع شایان و آغاز کلام متکلمان بثنای سخن آفرینی سزاوار الخ *

An account of the work and the author is given in Elliot, Hist. of India, vol. viii, pp. 158–162. See also Rieu iii, p. 1019.

The author, who traces his descent from Khwâjah Kûhî, gives the following account of his ancestors in the Khâtimah, vol. ii, fol. 56ᵇ.

Khwâjah Kûhî Astajlû, who emigrated from Baġdâd to Harât during the reign of Sulṭân Ḥusayn Gûrgânî, was a saint of great eminence and was held in high estimation by that monarch. He left a treatise on moral philosophy entitled سیر الارواح.

Khwâjah Kûhî's grandson, Maulânâ Muḥammad Aslam, who was born in Harât, came to India during the reign of the Emperor Jahângîr, from whom he obtained the rank of fifteen hundred, which he resigned in A.H. 1060=A.D. 1650, and then went to Lahore, where he died after a year. Maulânâ Mîr Kalân Muḥaddis, daughter's son (Elliot says "son") of Khwâjah Kûhî, who came to India during the reign of Akbar, and was appointed a tutor to Jahângîr, died at Âgrah.

Shaykh 'Alî, Shaykh Muḥammad and 'Abd ul-Mu'min were also men of great reputation.

Maulânâ 'Abd us-Salâm (in Elliot, 'Abd us-Salîm), a learned man of high reputation, was a pupil of Shaykh Isḥâq, Shaykh Sa'd Ullah, Qâḍî Ṣadr ud-Dîn and Shâh Fatḥ Ullah Shîrâzî. He wrote a commentary on Bayḍâwî (حاشیة بر بیضاوی نوشت), and died in the first year of Shâh Jahân's reign.

Maulânâ Muḥammad Ṣâliḥ, well versed in medicine, was a pupil of Ḥakîm ul-Mulk Taqarrub Khân (in Elliot, Takrî Khân).

Maulânâ Muḥammad Qâsim, popularly called Ḥakîm Qâsim, was a diligent student of theology, physics, mathematics, medicine, etc. He was in the service of Amîr Khân, the governor of Kâbul, after whose death he retired to Lahore, where he died in the beginning of Farrukh Siyar's reign.

Ḥakîm Ġulâm Muḥammad Khân, after acquiring a proficiency in all the branches of learning, took up his abode in Aurangâbâd towards the close of Aurangzîb's reign, and stood in high favour with the prince 'Aẓîm ush-Shân. He made himself a master of calligraphy, and, through the influence of I'timâd Khân, received *Jâgîrs* and the rank of five hundred from the emperor Farrukh Siyar. The revolution caused by the Sayyids compelled him to lead a secluded life until he died in A.H. 1178=A.D. 1764.

The author Muzaffar Husayn, with the *takhallus* Wasfî (Elliot has Yûsufî), and entitled Mahârat Khân, was born at Aurangâbâd on Saturday, the 2nd of Rabî' II, A.H. 1118=A.D. 1706. He read the Qurân with his father, and after finishing it at the age of seven years, began to learn Persian from his father's friend Shâh 'Abd ul-Halîm. He learnt to write the Khat-i Naskh from his father, and also studied several medical treatises composed by his grandfather. He then studied books on Arabic grammar, logic and rhetoric under Mirzâ Nazar 'Alî, brother of Hakîm Zayn ud-Dîn 'Alî. At the age of fifteen he devoted himself to the study of medicine under the tuition of Hakîm Muhammad Husayn, entitled Buqrât Khân, son of Hakîm Ma'sûm Khân, and acquired a vast experience in that subject by a continuous practice of six years under his tutor. During the course of his study of medicine he also studied Natural Philosophy, Theology, Mathematics, Music, Astronomy and other sciences under the instruction of Maulânâ Gayrat Ullah. He subsequently turned his mind to composition, and wrote - سراج الطب اصول الطب (Elliot has سراج العلاج) and منهاج الطب (in Elliot, منهاج العلاج), and other treatises. The author adds further that occasionally he used to collect interesting accounts of the great men of past ages, and also choice passages from the compositions of ancient and modern poets. Some of his friends pressed him earnestly to arrange and write them in the form of a book, but, says the author, being a physician of His Majesty, and devoting a good deal of his time to the treatment of nobles and other people, he could not promptly comply with the request of his friends until A.H. 1180=A.D. 1766, in which year he completed the present work.

The work is divided into five *Guftâr*, as follows :—

Vol. I. Comprising the first three *Guftâr* :

Guftâr I. On the art of conversation, in one *Muqaddimah* and four *Kalimah*, fol. 3ᵃ.

Guftâr II. History of kings, in six *Kalimah* : Banû Umayyah, fol. 25ᵃ ; Banû 'Abbas, fol. 25ᵇ ; the Tâhirides, fol. 29ᵃ ; the Saffârides, fol. 29ᵇ ; the Sâmânides, fol. 30ᵃ ; the Gaznavides, fol. 31ᵃ ; the Gûrîs, fol. 33ᵃ ; the Daylamîs, fol. 34ᵇ ; the Saljûqîs, fol. 37ᵇ ; the Khwârazm Shâhîs, fol. 40ᵃ ; the Atâbaks, fol. 42ᵃ : the Ismâ'ilîs, fol. 45ᵃ ; the Qarâ Khitâ'îs, fol. 47ᵇ ; Kings of Rûm, fol. 48ᵇ ; the Sharîfs of Makkah and Madînah, fol. 57ᵇ ; the Turks, fol. 59ᵃ ; Chingîz Khân and his

descendants, fol. 61ᵇ; Mulûk uṭ-Ṭawâ'if, fol. 78ᵇ; the Muẓaffarides, fol. 80ᵃ; the Kurts, fol. 81ᵇ; the Sarbadârs, fol. 82ᵃ; Tîmûr and his successors, fol. 84ᵇ; the Qarâquyûnlûs, fol. 92ᵃ; the Âq Quyûnlûs, fol. 92ᵇ; the Ṣafawîs, fol. 94ᵃ. Here is a *lacuna*, and the account breaks off in the beginning of the reign of Shâh Ismâ'îl, the first king of the Ṣafawî dynasty.

Guftâr III. Geography of the seven climates, and the eminent men of each country, consisting of a ***Muqaddimah***, two *Kalimah*, and a *Khâtimah*.

This portion of the work is only a reproduction of Amîn Râzî's Haft Iqlîm, in an abridged form. The contents agree almost word for word with those of the Haft Iqlîm, and the arrangement of subjects is the same. The biographical notices and other accounts, given at length in the Haft Iqlîm, are generally curtailed, or are omitted altogether, and the poetical extracts, so copious in the Haft Iqlîm, are omitted here. Like the Haft Iqlîm, it begins with Yaman and ends with Jâbalsâ.

No. 1753

foll. 308; lines and size same as above

Vol. II

The continuation of the above.

This volume begins with the last section of the third *Guftâr*, containing biographical notices of poets from the time of Akbar to A.H. 1180=A.D. 1766, the year in which the work was written. It opens thus.—

کلمهٔ دوم - در بیان بعضی از شعرا از عهد عرش آشیانی اکبر بادشاه
تا امروز که سال یکهزار و یکصد و هشتاد از هجرت است *

There is no strict order in the arrangement of names. It begins with Mullâ Abul Barakât Munîr of Lâhaur. The latter portion of this section, styled اشارهٔ دوم, treats of modern poets, most of whom belonged to India, and begins thus on fol. 30ᵇ:—

اشارهٔ دوم در ذکر متاخرین و بیشتر درین اشاره شعرای هندوستان
مذکور میشوند *

Guftâr IV. On the angels of heaven and earth, the elements, the heavenly bodies, rivers, mountains, fountains, minerals, animals, birds, mankind, etc., etc., in two *Maqâlah*, fol. 60[b]. There is a *lacuna* after fol. 59[b], and the early portion of this *Guftâr* is wanting

Guftâr V. On Writing, Language, Grammar, Rhetoric, Rhyme, Prosody, Inshâ, Theology, Tafsîr, Ḥadîṣ, Law, Philosophy, Ethics, Politics, etc., etc., fol. 240[a].

There are several gaps, *lacunae* and omissions, and spaces have been left blank in many places.

The following colophon, evidently written by a different, but contemporary hand, says that these volumes are due to the penmanship of the author himself :—

تمام شد کتاب مسمی بجام جهان نما من تصنیف افضل المتاخرین
محمد مظفر حسین الطبیب المخاطب بمهارت خان متخلص بیوصفی
(بوصفی read) در سنهٔ یکهزار یکصد و هشتاد من السنة النبویه بعضل
الوهاب در بلدهٔ فاخرهٔ محمد اباد بنارس بید المولف ...... *

The above statement is supported by the fact that there are numerous additions, corrections, and marginal notes, all written in the same hand as the text itself.

A detailed index of the contents due, according to a note at the end of the index, to the author's grandson Ḥakîm Ẓafar 'Alî Khân (bin Ḥakîm Nazar 'Alî Khân bin Ḥakîm Muẓaffar Ḥusayn) to whom, according to another note of his on the title-page, the MS. once belonged, occupies six pages at the beginning of the first volume.

Written in fair Nasta'lîq

Dated 1018 A.H.

No. 1754

foll. 110 ; lines 15–25 ; size 12¾ × 8 ; 9¼ × 5½

راحت الارواح

RÂḤAT UL-ARWÂḤ

A compendium of a general history, with a special history of Bengal brought down to A.H. 1207 = A.D. 1792.

Author : Muḥammad Râḥat محمد راحت.

Beginning:—

حمد وافر مر آفریدگاریرا که آفرینندهٔ جان و جهان و بخشندهٔ روزی انسان و حیوان است الخ *

In a short preface the author tells us that his work is only an abridgment of other Persian and Hindî histories.

Contents:—

History of the prophets, beginning with Âdam, fol. 2^b

Muḥammad, fol. 14^b.

Early Khalîfahs, fol. 16^a.

History of the Imâms, fol. 18^a.

Persian Kings, fol. 18^b.

History of India, fol. 20^a.

Hindû rulers, fol. 21^b.

Muhammadan rulers of India, fol. 26^a.

Chingîz Khân and his descendants, fol. 36^a

Wonders and curiosities of the world, followed by an account of rivers, mountains, wells, etc., fol. 40^a.

History of Nâdir Shâh, fol. 43^a.

Aḥmad Shâh Abdâlî, fol. 47^a.

History of the Marhattas, fol. 54^a.

History of Bengal, fol. 63^b.

The history is brought down to A.H. 1207=A.D. 1792, the thirty-fifth year of the reign of Shâh 'Âlam, in which the author wrote the work; see foll. 36^b and 110^b.

The fly-leaves at the beginning and end of the copy contain some unconnected notes and writings in Persian and Urdû.

Written in a hasty Ta'lîq.

Dated, Mu'aẓẓam Chak, Bhâgalpûr, 26 April, 1840.

Scribe: عصمت الله عرف قاسم علی تخلص نادم.

No. 1755

foll. 231; lines 15–23; size 12 × 8; 10 × 6½

خزانهٔ رسول خانی

KHIZÂNAH-I RASÛL KHÂNÎ

A general history of the world from the earliest times to A H. 1251=A.D. 1835 with a special history of the Quṭub Shâhî Kings of Golconda and the Niẓâms of Ḥaydarâbâd.

Author: Fayḍ Ḥaq Chishtî ul-Qâdirî, better known as Muḥammad Fayḍ Ullah Munshî, and entitled Faḍl 'Alî Khân, Ṣiddîqî Âsafjâhî. فیض حق چشتي القادري عرف محمد فیض الله منشي بمخاطب فضل علیخان صدیقي آصفجاهی.

Beginning:—

حمد بیحد و ثنای بیعد مرخدای صمدی را که قطرهٔ دریای رحمت الوهیت ظهور کونین اوست الخ *

The author dedicates the work to Nawwâb Ġulâm Rasûl Khân, after whose name it is styled. Ġulâm Rasûl Khân, an Amîr, succeeded his father, according to a chronogram on fol. 231ᵃ, in A.H. 1239=A.D. 1823. On fol. 194ᵃ the author says that he was engaged in writing the work in Ḍulḥijjah, A.H. 1251=A.D. 1835, and in the concluding lines he gives us to understand that he completed the work at the end of Ḍulḥijjah in the same year. The original work is followed by several chronograms, the last of which expresses the date of the death of Ṭâ'ûs Khâtûn in A.H. 1253=A.D. 1837.

Written in different ordinary hands.

Dated A.H. 1296.

No. 1756

foll. 421; lines 13; size 10¾×6¼, 7×4

هدیة الشایقین

HADYAT USH-SHÂ'IQÎN

A commentary on the Tuḥfat ul-Muḥibbîn of Mirzâ Muḥammad bin Rustam Mu'tamad Khân ul-Ḥâriṣî ul-Badakhshî, treating of the virtues and excellences of the four early Khalîfs, based on Ḥadîṣ. Commentator: Raḍî ud-Dîn Aḥmad bin Muḥammad رضي الدین احمد بن محمد.

Beginning:—

الحمد لله الذي خلق الانسان و میزه من البریات کلها بمزید الشرف و الامتنان الخ *

Mirzâ Muḥammad bin Rustam Mu'tamad Khân, the author of the Arabic original, who flourished during the reigns of Shâh 'Âlam I

(A.H. 1119–1124=A.D. 1707–1712), and Farrukh Siyar (A.H. 1124–1131=A.D. 1713–1719), was a good scholar and wrote, besides the Tuhfat ul-Muhibbîn, a biographical dictionary of traditionists, entitled تراجم الحفاظ (see Bûhâr Lib. Cat. vol. ii, Nos. 252–253), and a work on the virtues and prerogatives of the Âl-i 'Abâ, entitled مفتاح النجاء (see Bûhâr Lib. Cat. ii, No. 208) which he wrote prior to the تحفة المحبين, and to which he refers on fol. 19ᵃ of the present work. He is also the author of a Persian history, entitled تاريخ محمدي, containing short notices of important political events and of the death of eminent men (see Rieu iii, p. 895).

The Tuhfat ul-Muhibbîn, with its full title تحفة المحبين بمناقب الخلفاء الراشدين, consists of a *Muqaddimah* and three *Asl*, and was completed, according to a statement on fol. 421ᵇ, in A.H. 1125=A.D. 1713, during the reign of Farrukh Siyar.

In the preface the commentator tells us that he wrote this commentary at the request of Nawwâb Sa'd ud-Dîn Khân Qutb ud-Daulah Bahâdur.

A few lines are wanting at the end.

Written in clear Naskh and Nasta'lîq.

Not dated; 19th century.

HISTORY OF THE IMÂMS

No. 1757

foll. 260, lines 21; size $10\frac{3}{4} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$

روضة الشهدا

RAUḌAT-USH-SHUHADÂ

A copy of Husayn Kâshifî's Rauḍat-ush-Shuhadâ, agreeing with the copy No 499

This copy, like No. 499, reveals the name of 'Abd Ullah, better known as Sayyid Mirzâ, at whose desire the author is said to have written the work (See Rieu, p. 152.)

Written in ordinary Ta'lîq, within coloured borders.

Dated 6 Ramaḍân, A.H. 1240

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

The MS is in a damaged condition.

No. 1758

foll. 451; lines 25, size $8\frac{1}{2} \times 4\frac{3}{4}$; 6×3

جلاء العیون

JALÂ-UL-'UYÛN

A valuable, but damaged, copy of Mullâ Muhammad Bâqir Majlisî's (*d.* A H. 1111 = A D. 1699) Jalâ-ul-'Uyûn. See No. 500.

Written in good Nasta'lîq with occasional marginal notes.

This valuable copy, dated 5 Sha'bân, A H. 1107, *i.e.*, written four years before the author's death, is due to the penmanship of Dârâb Beg.

A note of a former owner (Muḥammad 'Alî, entitled Kalb 'Alî bin 'Alî Naqi) dated 21 Safar, A.H 1265, runs thus on the title-page.

من تمليك محمد علي المتخلص بكلب علي بن علي نقي بن مهدي بن باقر ابن قانع ابن نور الدين ابن عبد الرشيد مازندراني عفي الله عن جرائمهما في التاريخ ۲۱ من شهر صفر يوم الاربعا في وقت العصر في سنة ۱۲۶۵ *

No. 1759

foll. 193; lines 19; size 10 × 7¼; 8¼ × 5

مجالس الائمه

MAJÂLIS-UL-A'IMMAH

The first volume of the Majâlis-ul-A'immah, containing an account of the sufferings and death of the Prophet, Fâtimah, 'Alî, Ḥasan and Muslim bin 'Aqîl.

Author: Sayyid Muḥammad Ḥusayn, *alias* Mîr Ḥusayn and entitled Ḥakîm Sayyid Ḥusayn 'Alî Khân, son of Sayyid Muḥammad Mu'izz ud-Dîn bin Sayyid Muḥammad Taqî, of Sânbhar: سيد محمد حسين عرف مير حسين المخاطب حكيم سيد حسين عليخان ولد سيد محمد معز الدين ابن سيد محمد تقي متوطن قصبه سانبهر *

Beg:

الحمد لله رب العالمين و الصلوة و السلام على رسوله ...... اما بعد

اين خاكسار سيد محمد حسين ...... ميگويد كه الحمد لله و المنة الخ *

The work, intended for recitation in Muḥarram and on other occasions, consists for the most part, of the discourses and lectures of the author's teacher, Mirzâ Muḥammad Mahdî 'Alî Yâwar Khân, with the *takhallus* Iqbâl, who delivered them on several occasions.

The work is divided into seven *Bâb*, each subdivided into several *Fasl*.

It ends with an account of the martyrdom of Muslim bin 'Aqîl and the departure of Imâm Ḥusayn from Makkah to Kûfah.

The date of completion of the work, given at the end, is Thursday, 17 Jumâdâ II, A.H. 1236 = A.D. 1820.

Written in ordinary Ta'lîq.

Dated 8 Ramaḍân, A.H. 1268.

Scribes: سيد نواب جان و مير حسن رضا

No. 1760

foll. 190; lines 23; size 11½ × 7; 8¼ × 5

قصهٔ ابو مسلم

QIṢṢAH-I ABÛ MUSLIM

A detailed account of the life and exploits of the celebrated general Abû Muslim Marwazî, popularly known as Ṣâḥib-ud-Da'wat, to whom the Abbasides entirely owed their supremacy over the Umayyides, and who was ungratefully murdered by the second Abbaside Caliph Al-Manṣûr (A.H. 136–158 = A.D. 754–775) on Thursday the 24th Sha'bân, A.H. 137 = A.D. 755. For Abû Muslim's life see Mir'at-ul-Jinân (Lib. copy), fol. 71b.

Author: Ḍiyâ-ud-Dîn Nakhshabî (*d.* A.H. 751 = A.D. 1350) ضیاء الدین نخشبی, the author of the well-known work Ṭûṭî Namah. See No. 728.

Beg.

از قصهٔ صاحب الدعوة ابو مسلم مروزی علیه الرحمة ....

الحمد لله ناصر الحق و الرشاد و قامع اصل الزیغ العناد الخ *

The work begins with a short account of Abû Muslim's birth, and is followed by a detailed and exhaustive account of his heroic actions and exploits ending with a narrative of the general's death and the incidents which immediately followed it. The work is interspersed with verses most of which are due to the author himself.

Written in fair Nasta'lîq

The following note, bearing the scribe's name ملا فیروز کالپی, and dated A.H. 995, is found at the end of the work:

بتاریخ روز یکشنبه دهم شهر محرم الحرام سنه ۹۹۵ در بلدهٔ کالپی

بسعی بندهٔ درگاه شاه حسین سمنانی باتمام رسید بخط ملا فیروز کالپی *

Another note, partly illegible, runs side by side thus:

مالک الکتاب مسلم نا ...... سنه یکهزار یکصد هجری که در بلده...

شهر محرم الحرام هدیه نموده شد *

There were five or six seals on the same folio, but unhappily all of them have been hopelessly effaced by some mischievous hands.

HISTORY OF NÂDIR SHÂH

No. 1761

foll. 327; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; 8×4

تاریخ جهانکشای

TÂRÎKH-I JAHÂNKUSHÂI

The well-known history of Nâdir Shâh by Mahdî Khân Astarâbâdî. See No. 524.

Beginning as usual:—

بر دانایان رموز آگاهی الخ *

The copy is worm-eaten and damaged. Portions of the last two folios are torn off.

Written in ordinary Nasta'lîq.

19th century.

A seal of سید گوهر علی, dated A.H. 1224, is found at the beginning and end of the copy.

GENERAL HISTORY OF INDIA

No. 1762

foll 216, lines 17, size 11 × 7¼ ; 9 × 6

خلاصة التواريخ

1. ḪULÂṢAT-UT-TAWÂRÎKH

A copy of the Khulâsat-ut-Tawârîkh, a general history of India from the earliest times to the accession of Aurangzib. See No 540

Written in minute Nîm-Shikastah. Some folios are written in a different hand. A portion of the last sixteen folios contains a big hole and is pasted over with thick paper.

Dated 7th Rabî' I, the tenth regnal year of Akbar II (A.H. 1231).

HISTORY OF THE TIMURIDES.

BÂBUR

No. 1763

foll. 95; lines 17; size $9\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$

واقعات بابري

WÂQI'ÂT-I BÂBURÎ

A fragment of 'Abd ur-Raḥîm Khân Khânân's **Persian translation of Bâbur's Memoirs.** See No. 549.

Beginning as usual:—

در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه الخ *

The MS. breaks off on fol. 91[b] with the words:

از موضع عیسی خیل کوچ نموده در دامنهٔ کوهستان جوباره ورود
آمده شده جابقونچی بکوهستان رفته یک سنکر عیسی خیل را شکسته
کوسفند .... *

corresponding to fol. 131[a], line 5, No. 549.

One folio after 1[a], corresponding to fol. 2[a], line 2 to fol. 3[a], line 8 in No. 549, is missing, and foll. 92–95 **are the** continuation of the missing folio. There is a lacuna **after fol.** 7[b].

Written in a good Nasta'lîq **within gold-ruled** columns with an illuminated, but faded, head-piece.

Not dated; 17th century.

Several seals and 'Arḍ-dîdahs of the nobles of Shâh Jahân's court are found on the title-page.

AKBAR

No. 1764

foll. 184; lines 22; size $10 \times 6\frac{1}{4}$, $8 \times 4\frac{1}{4}$

اکبر نامه

AKBAR NÂMAH

A portion of Abul Faḍl's Akbar Nâmah. See Nos. 552–553.

The present MS comprising Akbar's history from the latter portion of the thirtieth to the end of the forty-sixth year of his reign, corresponds to foll 227ᵃ, line 9, to 384ᵇ, of MS. No. 553.

It begins abruptly thus:

.... و از رسیدن فیروزی جنود کالیوه شد و چون بزرگان لشکر را الخ *

The first page bears the original folio mark ۱۵, meaning that the first fourteen folios, containing history of the earlier portion of the thirtieth year, are missing

Written in fair Nîm-Shikastah

Dated the thirty-eighth year of Aurangzîb's reign

JAHÂNGÎR

No. 1765

foll. 204; lines 17; size 11¾ × 7¾; 7¼ × 4¾

اقبالنامهٔ جهانگیری

IQBÂL NÂMAH-I JAHÂNGÎRÎ

The first and the third volumes of Mu'tamad Khân's Iqbâl Nâmah-i Jahângîrî. See Nos. 559–562.

Beginning as usual.

The third volume begins on fol. 109ᵇ.

Written in ordinary Ta'lîq.

Dated A.H. 1207.

A seal of Shujâ' 'Alî Khân, dated A.H. 1230, is found at the end of the copy.

No. 1766

foll. 291; lines 11; size 9¼ × 5½; 6 × 3

The Same

The third volume of the Iqbâl Nâmah, beginning as usual.

Written in legible Nasta'lîq, within coloured borders with an illuminated, but tasteless, frontispiece.

Not dated; 18th century.

No. 1767

foll 155; lines 21, size $10 \times 6\frac{1}{4}$: $7\frac{3}{4} \times 4$

مآثر عالمگيري

MA'ÂṢIR-I 'ÂLAMGÎRÎ

A slightly defective copy of Muḥammad Sâqî Musta'id Khân's complete history of Aurangzîb's reign. For particulars see No. 578

The history of the first ten years of Aurangzîb's reign, which the author subsequently prefixed to the work, is also included in this copy, but unfortunately the account of the first year, together with a greater portion of the second, is wanting, and the copy opens abruptly thus with the concluding portion of the history of the second year :—

...... بهادر خان داراشكوه را بآستان فلك نشان آورد و در محل خضرآباد نگاه داشتند *

corresponding to p 27 of the Bibliotheca Indica text.

The history of the last forty years, the original work of the author, begins as usual on fol. 19ᵇ

له الحمد في الاول و الآخر خامه به پيرايش حمد جهان آلخ *

A fairly correct copy. Written in Nîm-Shikastah.
Dated A H. 1221
Scribe بران چند.
The MS is in a damaged condition.

SUCCESSORS OF AURANGZÎB

No. 1768

foll. 204 ; lines 17 ; size 11¾ × 8¾ ; 9½ × 6¼

عبرت نامه

'IBRAT NÂMAH

A copy of Khayr ud-Dîn Muhammad Ilâhâbâdî's 'Ibrat Nâmah agreeing exactly with the copy No. 587.

Written in ordinary Indian Ta'lîq.

Not dated ; 19th century.

No. 1769

foll. 326 ; lines 30 ; size 12 × 8½ ; 10 × 7

مقدمهٔ سیر المتاخرین

MUQADDIMAH-I SIYAR-UL-MUTA-'AKHKHIRÎN

The Introduction to the Siyar-ul-Muta'akhkhirîn, beginning and ending as usual. See No. 581.

Written in ordinary Ta'lîq within coloured borders with an illuminated, but tasteless, 'Unwân.

Dated, 'Azîmâbâd (Patna), 2 Rabî' II, A.H. 1236.

Scribe : سید برکت علی فیضرفمی.

No. 1770

foll. 487 ; lines 21 ; size 11½ × 8¾ ; 9¼ × 5½

سیر المتاخرین

SIYAR-UL-MUTA'AKHKHIRÎN

A copy of Gulâm Husayn's Siyar ul-Muta'akhkhirîn with the Muqaddimah. See No. 582.

Beginning :—

الحمد لله رب العالمین و نصلی علی نبیه الکریم الخ *

Daftar II on fol. 384ª.

This copy, an incomplete one, breaks off in the middle of Daftar II with an incomplete account of the death of Shujâ' ud-Daulah, the Şûbahdâr of Bengal, and the events that followed it, corresponding with fol. 217, line 30 of No. 582.

Written in fair Indian Ta'lîq.

Not dated ; 19th century.

Presented by Bâbû Nand Kishore, son of the late Munshî Jawâhir Lall, Tikârî, Dist. Gayâ.

THE TIMURIDES (GENERAL)

No. 1771

foll. 183; lines 12; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3

فهرست تیموریه

FIHRIST-I TÎMÛRIYAH

A compendium of the history of the Timurides in India.

Author: Jânkî Râm جانكي رام.

Beginning:—

ازانجا که حمد خدا و نعت مصطفی از حوصلهٔ گفتگو بیرونست

اوقاتیکه بذکر خلفای نامدار و سلاطین والا تبار الخ *

The work begins with a short preface in which the author says that being desirous to know the history of the Timurides, and finding it difficult to remember the detailed accounts given in other histories he compiled the present work in A.H. 1203 = A.D. 1788 so that it might be useful for ready reference at home and abroad.

The history begins with Tîmûr, fol. 2[a], and is brought down to Ramaḍân, A.H. 1185 = A.D. 1771, when Shâh 'Âlam was treacherously blinded by the Rohillah chief Gulâm Qâdir Khân.

The date of this incident is, however, wrongly given in the MS. (fol. 179[b]) as the 10th of Dulqa'd, A.H. 1202.

Written in ordinary Ta'lîq.

Dated Thursday, 24 Muḥarram, A.H. 1233.

No. 1772

foll. 13; lines 13-14; size $9\frac{1}{2} \times 7$; $5\frac{1}{2} \times 3$

(تاریخ تیموریان)

(TÂRÎKH-I TÎMÛRIYÂN)

A chronological compendium of the Timuride kings of India, beginning with Tîmûr and brought down to the accession of Akbar II, A.H. 1221 = A.D. 1806.

Beginning :—

احوال سلطنت چغتان که حضرت امیر تیمور بادشاه در هندوستان آمده پشت بر پشت سلطنت کردند الخ *

The historical account, which begins with Tîmûr on fol. 3ᵃ, is preceded by short tables showing the duration of the reigns from Tîmûr to S̲h̲âh 'Âlam.

The account of each king shows the dates of his birth, accession and death, the duration of his reign and the place of his burial.

Written in bold Nasta'lîq

Not dated ; 19th century.

The original folios have been placed in new margins.

LOCAL HISTORIES OF INDIA.

ROHILLAS

No. 1773

foll. 283; lines 13; size $10\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{3}{4} \times 4\frac{1}{4}$

گلستان رحمت

GULISTÂN-I RAḤMAT

History of Ḥâfiẓ-ul-Mulk Ḥâfiẓ Raḥmat Khân, the famous Rohilla chief.

Author: Muḥammad Mustajâb Khân bin Ḥâfiẓ-ul-Mulk Ḥâfiẓ Raḥmat Khân محمد مستجاب خان بن حافظ الملک حافظ رحمت خان.

Beginning:—

اللهم مالک الملک توتي الملک من تشاء و تنزع الملک ممن تشاء .... جواهر زواهر حمد بیعد و لآلی متلالی ثناء بیعد نثار بارگاه مالک الملکی الخ *

An enlarged recension of this work, written by the author's nephew Muḥammad Sa'âdat Yâr under the title گل رحمت is noticed in this catalogue under No. 603.

In the preface the author tells us that he had long cherished the idea of writing the life of his father from the time of his birth to his death, together with an account of his ancestor Shaykh Shihâb-ud-Dîn surnamed Kûtah, or Kûtî, Bâbâ, who emigrated to Hindûstân from شوارک و پشین, the original seat of the Barichah tribe. He then adds that he was surprised to find that all the recent histories from the beginning of the reign of Shâh 'Âlam Bahâdur Shâh down to the twenty-fifth year of the reign of Shâh 'Âlam *alias* 'Alî Gauhar give no true account of Dâ'ûd Khân, 'Alî Muḥammad Khân, Ḥâfiẓ Raḥmat Khân, and other Rohilla chiefs. He therefore determined to carry out his plan, and after collecting true information from his own relatives and other trustworthy sources, and complying with

the request of Allahyâr Khân and Muḥammad 'Umar Khân, he wrote the present work.

The date of completion of the work, given at the end, fol. 282ᵇ, is A.H. 1207 = A.D. 1792

The work is divided into four *Chaman*, viz., a *Muqaddimah*, two *Faṣl* and a *Khâtimah*, as follows:—

Muqaddimah History of Shaykh Shihâb-ud-Dîn and his descendants, fol. 4ᵇ.

Faṣl I History of Ḥâfiẓ Raḥmat from his birth to the death of 'Alî Muhammad Khân (A.H. 1161 = A.D. 1748), fol. 11ᵇ.

Faṣl II. The latter period of Ḥâfiẓ Raḥmat's history to his death (A.H 1188 = A.D. 1774), fol. 33ᵃ.

Khâtimah Account of Ḥâfiz Raḥmat's children and of some events which took place after his death, fol. 245ᵃ.

At the end is found a short account of the British Government in India.

A copy of the work is noticed in Rieu i, p. 307 See also Elliot, Hist of India, vol. viii, pp. 301-312.

Written in legible Nasta'liq with an illuminated frontispiece. Dated 5 Muharram, A H. 1209

Scribe رحم علی.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places at the beginning and end.

BAHAWALPÛR

No. 1774

foll. 412; lines 15; size 11 × 6¼; 7¼ × 3½

مرآت دولت عباسي

MIR'ÂT-I DAULAT-I 'ABBÂSÎ

A history of the Khâns of Bahâwalpûr, from their origin to A.H. 1224 = A.D. 1809.

Author: Daulat Râi, son of 'Izzat Râi دولت رای ولد عزت رای.

Beginning:—

سپاس بیقیاس مر ذاتی را که احدیت لازم باوست و واحدیت واجب بدو الخ *

The author, who for some time was in the service of the Amîrs Karam 'Alî Khân and Murâd 'Alî Khân of Ḥaydarâbâd, in Sind, wrote the present work during the reign of Abû Naṣr Muḥammad, Bahâ-ud-Dîn Khân, commonly called Bahâwal Khân, whose history forms its main subject. Bahâwal Khân, who was born on the 27th of Ṣafar, A.H. 1166 = A.D. 1752, succeeded his uncle Mubârak Khân on the 1st of Rabî' II, A.H. 1186 = A.D. 1772, and died on the 1st of Rajab, A.H. 1224 = A.D. 1809.

It would appear that the Khâns of Bahâwalpûr claimed their descent from the 'Abbaside Khalîfs, and accordingly the author entitled the work Mirât-i 'Abbâsî, which forms a chronogram for the year A.H. 1224 = A.D. 1809, the year in which the work was completed. The concluding lines in Rieu's copy, giving the date of completion of the work, Ṣafar, A.H. 1227 = A.D. 1812, are not found here; see his Cat. vol. iii, p. 951, where a very good account of the work and the author is given. See also Morley, Descriptive Cat., p. 90, where the author's death is given in A.H. 1246 = A.D. 1830.

The work is divided into a *Tajallî*, or introduction, and three *Lama'ah*, as follows:—

Tajalli—History of Sind under the Umayyides; the 'Abbasides down to the death of al-Mu'taṣim Billah; flight of the 'Abbaside Sulṭân Aḥmad I (afterwards al-Mustanṣir Billah) to Egypt, and the expedition of Sulṭân Aḥmad II, two centuries later, to Sind, fol. 5ᵃ.

Lama'ah I—History of Sulṭân Aḥmad II and of the Khâns who succeeded him, down to the death of Mubârak Khân (A.H. 1186 = A.D. 1772, see fol. 136ᵇ), fol 16ᵃ.

Lama'ah II—History of Bahâwal Khân from his accession in A.H. 1186 = A.D. 1772, to A.H. 1222 = A.D. 1807, fol. 138ᵇ.

Lama'ah III—Continuation of Bahâwal Khân's reign down to his death, A.H. 1224 = A.D. 1809.

The last two sections are merged into one. On fol. 4ᵃ the author states that for the history of Bahâwal Khân's ancestors he derived his materials from Rauḍat-uṣ-Safâ, Muntakhab-ut-Tawârîkh, Nâdir Nâmah, Târîkh-i Sind wa Gujarât, and the third *Qism* of Rauḍat-ul-Aḥbâb. For the remaining portion of the history he relied on the reports of trustworthy persons as well as on his own observations.

The work has been lithographed at Dihlî, 1850.

Written in fair Nasta'lîq, but foll. 221, 391–406, and some others are written in different hands.

Dated 2 Ramaḍân, A.H. 1262.

MYSORE

No. 1775

foll. 197; lines 17; size 9¾ × 5¼; 7 × 3

نشان حیدری

NISHÂN-I ḤAYDARÎ

A detailed history of the reigns of Ḥaydar 'Alî and his son Tîpû Sulṭân of Mysore.

Author: Mîr Ḥusayn 'Alî, son of Sayyid 'Abd ul-Qâdir Kirmânî. میر حسین علی بن سید عبد القادر کرمانی.

Beginning:—

شیرازهٔ دفتر اخبار عالم و جامع مجموعهٔ افراد اوضاع مبین کافهٔ امم الخ *

We learn from the preface that the author was attached successively to the courts of Ḥaydar 'Alî and Tîpû Sulṭân, and served the latter for five years, viz., A.H. 1196 to 1201 = A.D. 1781–1786, during which time he, after laborious investigation, succeeded in collecting facts and information about the ancestors of Ḥaydar. He further states that he was an eye-witness of most of the events narrated by him.

The date of completion of the work, given at the end, is 9th Rajab, A.H. 1217 = A.D. 1802.

Contents:—

History of the ancestors of Ḥaydar 'Alî, fol. 3b.

History of Ḥaydar 'Alî, fol. 10b.

Ḥaydar's death, A.H. 1197 = A.D. 1782, fol. 118a.

Accession of Tîpû, fol. 124a.

Death of Tîpû, A.H. 1213 = A.D. 1798, fol. 187a.

The author also wrote in A.H. 1215 = A.D. 1800, a history of some principalities of the Bâlâghât country, entitled تذکرة البلاد و الحکام (see Rieu i, p. 331).

For other copies of the Nishân-i Ḥaydarî, see Morley, Descriptive Catalogue, p. 87; Ethé, Ind. Office Lib. Cat., Nos. 522–524. The

work has been translated into English for the Oriental Translation Fund, by Col. William Miles: 'The History of Ḥydar Naik', London, 1842, and as sequel to it, 'The History of the Reign of Tîpû Sulṭân, London, 1844.

Written in ordinary Ta'lîq

Dated A.H. 1233.

Scribe: علام نبی

BENGAL

No. 1776

foll. 90; lines 11; size 9¾ × 6; 7 × 4

وقايع مهابتجنگ

WAQÂ'I'-I MAHÂBAT JANG

A very interesting MS. containing an account of the exploits of the well-known General Allahwardî Khân, entitled Mahâbat Jang, who overthrew Nawwâb Sarfarâz Khân, son and successor of Shujâ' ud-Dîn Khân, and assumed the governorship of Bengal, Bihar and Orissa in A.H. 1153 = A.D. 1740.

Author: Muḥammad Wafâ محمد وفا

Beginning:—

يا فياض الاكبر - وقايع فتح بنگالا برسم اجمال .... مسبب
١١٥٦ ١١٥٦
الاسباب بيهمال تعالى شانه - و منان الواحد ذوالجلال جل احسانه الخ *
١١٥٦ ١١٥٦

The author has shown great ingenuity and skill in making his narrative interesting by using short sentences, each of which expresses the year of the event narrated by him.

The work begins with an account of the events which took place immediately before and after the accession of Mahâbat Jang to the throne of Bengal, brought down to A.H. 1161 = A.D. 1748.

The account of Mahâbat Jang is followed by some epistles, and letters of congratulation, condolence, etc., consisting likewise of short sentences each of which expresses the *Târîkh* of the connected event.

Internal evidences show that the author, a panegyrist of Mahâbat Jang, dedicated the work to him. In one of his letters, fol. 84b, he calls himself Muḥammad Wafâ محمد وفا, but in another fol. 87b, in which he congratulates Mahâbat Jang on his conquest of Bengal, he calls himself simply Wafâ وفا.

The author does not give any title to the work, but on the title-page we find the following endorsement :—

وقایع مهابتجنگ ناظم بنگاله که از هر فقره اش تاریخ برمی آید *

Written in bold Nasta'liq.

Dated 9 January 1870, corresponding to Shawwâl, A.H. 1287

Scribe : هربهر ناتهه

MEMOIRS AND TRAVELS

No. 1777

foll. 224; lines 20; size 10×7¼; 8×4½

تحفة العالم

TUHFAT UL-'ÂLAM

Account of the author's native town Shûshtar and the Nûrî Sayyids of that place, with a narrative of his life and travels.

Author: 'Abd ul-Laṭîf bin Abî Ṭâlib bin Nûr ud-Dîn bin Ni'mat Ullah ul-Ḥusaynî ul-Mûsawî ul-Shushtarî عبد اللطيف بن ابی طالب بن نور الدين بن نعمت الله الحسينی الموسوی الشوشتری.

Beginning:—

دلکش صفیری که عندلیب دستان سرای خامه نغمه پردازی الخ *

The author, who belonged to the family of the Nûrî Sayyids of Shûshtar, was born in A.H. 1172=A.D. 1758. He completed this work at Ḥaydarâbad in Jumâdâ I, A.H. 1214=A.D. 1799, and dedicated it to his relative Mîr 'Âlam, chief minister to the Niẓâm of Ḥaydarâbâd, after whose name he entitled the work "Tuḥfat ul-'Âlam."

The work begins with a description of Shûshtar, its mosques and holy shrines, together with biographical notices of the Nûrî Sayyids, followed by an account of the author's travels to Shîrâz, Kirmân Shâhân, Bagdâd, Basrah, Bengal, Lucknow, and Ḥaydarâbâd. He also gives an account of Europe and the progress of the British power in India. His account of America is followed by a sketch of the history of India, a description of Calcutta and Bengal. The work concludes with an account of the author's journey to Ḥaydarâbâd.

A detailed account of the work and the author is given in Rieu, i, p. 383. See also Bûhâr Lib. Cat., vol. i, p. 67, where an autograph copy of the work is noticed. It was lithographed in Bombay, 1847 Sir William Ouseley mentions the work in his Travels, vol. i, p. 148.

Written in ordinary Ta'lîq.

Dated 15 Muharram, A.H. 1229.

BIOGRAPHY

Philosophers

No. 1778

foll. 95 · lines 15; size 10×6½; 8×4½

اقوال حکما

AQWAL-I HUKAMÂ

An incomplete copy of the Aqwâl-i Ḥukamâ. See No. 651.

The present copy, recently transcribed from No. 651, is incomplete and breaks off with the account of Bahman Yâr bin Marzabân, corresponding with fol. 40ᵇ, line 7 of No. 651.

Written in fair Nasta'lîq.

Not dated; 19th century

No. 1779

foll. 142; lines 17; size 8½×5; 6¾×3¾

خلاصة الحیوة

KHULÂṢAT UL-ḤAYÂT

A history of the ancient and modern philosophers.

Author: Aḥmad bin Naṣr Ullah ut-Taṭawî احمد بن نصر الله التتوی.

Beginning:

وتی کلام خیر انجام بنام حکیمی سزد که جمیع ذرات وجود بحمد او ناطق الخ *

The author's father, Naṣr Ullah, who belonged to the Ḥanafite school, was the Qâḍî of Tattah. The author renounced the Sunnî faith in his early life, and a very interesting account of his conversion

to the Shî'ah faith is given in the Majâlis ul-Mu'minîn of Nûr Ullah Shustarî. At the age of twenty-two Aḥmad left his native place in pursuit of knowledge, and visited Mashhad, Yazd and Shîrâz, after which he stayed some time at the court of Shâh Ṭahmâsp Ṣafawî. In A.H. 984=A.D. 1576 he travelled to Karbalâ, Mecca and Jerusalem, and then returned to India and stayed some time at the court of Quṭub Shâh in Golconda. In A.H. 989=A.D. 1581 he entered the court of Akbar at Fatḥpûr, who entrusted him with the task of writing the important history Târîkh-i Alfî تاریخ الفی (see Elliot, Hist. of India, vol. v, pp. 150–176, and Bibliographical Index, pp. 143–162; Rieu i, p. 117). He died at Lahore, A.H. 996=A.D. 1587. See Blochmann's Translation of Â'în-i Akbarî, vol. i, p. 206. See also Ma'âṣir ul-Umarâ.

The author tells us in the preface that he wrote the present work at the order of Abul Fatḥ. This Abul Fatḥ is evidently no other than the celebrated physician Ḥakîm Masîḥ ud-Dîn Abul Fatḥ Gîlânî of Akbar's court who died in A.H. 997=A.D. 1588 (see Badâ'ûnî, vol. iii, p. 197, and Blochmann's Translation of Â'în-i Akbarî, vol. i, p. 424)

According to the preface the work is divided into a *Fâtiḥah* or Introduction, consisting of several *Fatḥ*; two *Maqṣad* (the first treating of ancient philosophers and the second dealing with those who flourished in the Islamic period); and a *Khâtimah* or Conclusion (treating of different religious views). The work ends with an account of بقراط (Hippocrates). A fragment, consisting of some extracts from the work, is noticed in Rieu iii, p. 1034.

Written in ordinary Naskh.

Dated 9 Sha'bân, A.H. 1078.

Scribe: ملا شیخ تلوی.

SHAYKHS

No. 1780

foll. 277 ; lines 17 ; size 6½ × 4¼ ; 4¾ × 3

نفحات الانس

NAFAHÂT UL-UNS

A copy of Jâmî's well-known work نفحات الانس. See Nos. 181 v, 204–206.

Beginning as usual :—

الحمد لله الذی جعل مرائی قلوب اولیائه *

Written in minute Nasta'lîq within gold and coloured borders with an illuminated, but faded, 'Unwân.

Dated A.H. 932.

Scribe . عبد المومن المرادی.

No. 1781

foll. 243 ; lines 19 ; size 8¾ × 4¼ ; 6 × 3

رشحات

RASHAHÂT

A defective and worm-eaten copy of Rashahât. See No. 664.

The upper half of the first three folios is torn off, and the first line on fol. 4ᵃ, runs thus :—

.... و باز شیخ ابو القاسم کرکانی را نسبت ارادت باطن بهٔ شیخ ابو عثمان مغربی بوده است, corresponding to fol. 4ᵇ, line 9 of No. 664.

A list of the contents is prefixed to the copy.

The latter portion of the MS. is damaged by big worm holes.

Written in fair Nasta'lîq.
Not dated; 17th century.

No. 1782

foll. 125; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$

سیر العارفین

SIYAR UL-'ÂRIFIN

Biographical notices of some renowned Indian saints of the Chishtî order

Author: Ḥâmid bin Fatḥ Ullah, better known as Darwîsh Jamâlî حامد بن فضل الله المعروف بدرویش جمالی.

Beginning:—

حمدی که ابواب سعادت بر ارباب عبادت مفتوح گرداند و سپاس

، سپاسی) که سرگشتهٔ بادیهٔ طلب را بمنزل مقصود رساند الخ *

Darwîsh, or Shâh, Jamâlî Kanbû, with his original name Jalal Khân, was a disciple of Shaykh Samâ ud-Dîn Dihlawî, who, according to Nishtar-i 'Ishq, fol. 398[a], was his uncle. Jamâlî at first adopted the *takhallus* of Jalâlî, but subsequently changed it to Jamâlî at his *Pîr's* order. He performed a pilgrimage to the *Haramayn*, and made extensive journeys, in the course of which he visited Shaykh ul-Islâm Niẓâm ud-Dîn Maḥmûd and other great saints at Shîrâz and several others at Bagdâd. In Khurâsân he made acquaintance with the celebrated Jâmî, Sulṭân Ḥusayn Mirzâ, Mîr 'Âlî Shîr, Jalâl ud-Dîn Dawânî and others, all of whom treated him with great honour and respect. He returned to his native country during the reign of Sulṭân Sikandar bin Bahlûl Lodî (A.H. 894–923=A.D. 1488–1517), who received him at Sanbhal with great regard and showed high favours to him. After the Sulṭân's death he enjoyed warm favours from Bâbur, and lastly from Humâyûn, during whose reign, he says, fol. 2[a], he wrote the present work.

Jamâlî was a poet of great eminence. He addressed several Qaṣîdahs to Bâbur and Humâyin, and is the author of a Dîwân that, according to the author of the Nishtar-i 'Ishq, *loc. cit.*, consists of eight thousand to nine thousand verses. He wrote also a Maṣnawî, entitled مهر و ماه (see Rieu i, p. 354). But his Qaṣîdahs, say his biographers, are superior to his Maṣnawîs and Ġazals.

Khwushgû in his Safînah, fol. 22ª, fixes the date of Jamâlî's death in A.H. 925=A.D. 1519, and says that خسرو هند is a chronogram for it. Sprenger, Oude Cat. p. 446, also gives A.H. 922 or 925. But in the preface to the present work our author says that he wrote it during the reign of Humâyûn, who, as we know, ascended the throne in A.H. 937=A.D. 1530. Again, the author of the Kalimât uṣ-Ṣâdiqîn (No. 671, fol. 74ª) says that Jamâlî of Dihlî died in A.H. 942=A.D. 1535; and the author of the Akhbâr ul-Akhyâr, p. 262, followed by the authors of the Nishtar-i Ishq, *loc. cit.*, and the Khazînat ul-Aṣfiyâ, p. 754, more precisely gives the date as 10 Dul-qa'd, A.H. 942, and adds further that he (Jamâlî) was buried by the side of Khwâjah Quṭb ud-Dîn Bakhtyâr Kâkî in the tomb which he had himself erected. It seems therefore probable that there were two authors bearing the same *takhallus*, and that the present Jamâlî, who wrote the سیر العارفین, and died in A.H. 942 is different from the one who is said to have died in A.H. 922 or 925; and who, in all probability, is the author of the بیان حقایق احوال سید المرسلین, composed, A.H 868–876=A.D. 1463–1472 (see Sprenger, Oude Cat. p. 446; Ethé, Bodl. Lib. Cat. No. 1274, and As. Soc. Cat. No 648) and of the Maṣnawîs قدرت نامه - نصرت نامه - فرصت نامه - مهر القلوب and محبوب الصدیقین (see Bûhâr Lib. Cat. vol. i, No 357).

According to Akhbâr ul-Akhyâr *loc. cit.*, our author's son Shaykh Abd ul-Ḥayy, with the *takhallus* Ḥayâtî, (b A H. 923=A.D. 1517 and d. A.H 959=A.D. 1551) lies buried by his father's side. Another son, Shaykh `Adâ'î Kanbû, well-renowned for his sanctity, was in high favour with the emperor Humâyûn and Bîrâm Khân, and died, A.H. 976=A.D. 1568 during the reign of Akbar.

The author tells us in the preface that after visiting the *Haramayn*, and after his long travels in Magrib, Yaman, Palestine, Rûm, Shâm, the two 'Irâqs, Âdarbaijân, Gîlân, Mâzandarân and Khurâsân, he returned to his home at Dihlî, and devoted his whole time to the services of his *Pîr*, Samâ ud-Dîn. He then adds that some of his friends requested him to write a book on the prophets, saints and other holy men whose shrines he had visited, or whom he had met. Finding the task too difficult, he confined his work to a few Indian saints.

For Jamâlî's life see, besides the references given above, Natâ'ij ul-Afkâr, p. 102; Makhzan ul-Garâ'ib, p. 142; Elliot, Hist. of India, vol. vi, p. 488. For other copies of the Siyar ul-'Ârifîn see Rieu i, p. 354; W. Pertsch, Berlin Cat. p. 556, Ethé, India Office Lib. Cat. Nos. 637–639. Lithographed, Delhi, A.H. 1311.

The notices, fourteen in number, are arranged, in chronological order, and deal with the following Shaykhs :—

1. Khwâjah Mu'în-ud-Dîn Hasan Sijzî, who died in Ajmîr, A.H. 633=A.D. 1236, on fol. 3ª.
2. Shaykh Badr-ud-Dîn Mahmûd Mû'înahdûz (without any rubric), on fol. 10ª.
3. Shaykh Bahâ-ud-Dîn Zakarîyâ, on fol. 11ª.
4. Shaykh Qutb-ud-Dîn Bakhtyâr Ûshî, on fol. 28ᵇ.
5. Shaykh Farîd-ud-Dîn Mas'ûd (Ganj-i-Shakar), on fol. 39ª.
6. Shaykh Sadr-ud-Dîn 'Ârif, on fol. 58ᵇ.
7. Shaykh Nizâm-ud-Dîn Muhammad Badâ'ûnî, on fol. 67ᵇ.
8. Shaykh Rukn-ud-Dîn Abul Fath, on fol. 88ª.
9. Shaykh Hamîd-ud-Dîn Nâgûrî, on fol. 93ª.
10. Shaykh Najîb-ud-Dîn Mutawakkil, on fol. 98ᵇ.
11. Shaykh Jalâl-ud-Dîn Abul Qâsim Tabrîzî, on fol. 102ª.
12. Shaykh Nasîr-ud-Dîn Mahmûd Awadhî (i.e., Chirâg of Dihlî), on fol. 107ᵇ.
13. Sayyid Jalâl-ud-Dîn Makhdûm-i Jahâniyân Bukhârî on fol. 111ª.
14. Shaykh Samâ-ud-Dîn, on fol. 117ª.

The author's spiritual guide, Shaykh Samâ-ud-Dîn, to whom the last notice relates, was a disciple of Shaykh Kabîr-ud-Dîn Ismâ'îl, and died on the 17th of Jumâdâ I, A.H. 901=A.D. 1496, expressed by the chronogram مشت آمده بر نام او, i.e. مشت=705, added to his name سماء الدین=196, total 901.

Written in a hasty Nasta'lîq.

Dated 26 Bhâdon, 1202 Bengali era.

No. 1783

foll. 362 ; lines 15 ; size 11 × 7¼ ; 6¾ × 3¾

تذکرة الکرام

TADKIRAT-UL-KIRÂM

Biographical notices of Tâj ul-Ârifîn Shâh Muhammad Mujîb Ullah Qâdirî of Phulwârî (in Patna), and his sons, disciples and friends, together with an account of some earlier saints who lie buried in Phulwârî and its vicinity.

Author : Muhammad Abul Hayât Qâdirî of Phulwârî Bihârî محمد ابو الحیات قادری فلواری و البهاری.

Beginning :—

حمد و سپاس مر خالقی را که از دائرهٔ کائنات حضرت انسانی را
بر همه گزیده و مرکز نظر رحمت خاص خود ساخته الخ *

The work begins with a short biographical account of Rasûl Numâ Shah Muhammad Wâris Qâdirî of Banâras, (d. 11 Rabî, II, A.H. 1166=A.D. 1752, see fol. 12ᵇ), the spiritual guide of Tâj ul-'Ârifîn Muhammad Mujîb Ullah Qâdirî. According to the author's statement, fol. 83ᵃ, he died on Saturday, 28th Jumâdâ II, A.H 1191 = A.D 1777.

The notices, not distinguished by rubrics or other signs at the beginning of the copy, relate to the following persons.

Rasûl Numâ Muhammad Wâris Qâdirî, fol. 2ᵃ.

Walî Miyân, son of the above, fol 13ᵃ.

Mîr Muhammad Ġaus, sister's son of Rasûl Numâ, *d* A.H. 1103 = A.D. 1691, fol. 14ᵇ

Shâh Ġulâm Muhammad, fol 17ᵃ.

Shah Ġulâm Imâm, fol 22ᵃ.

Lâl Muhammad, fol 1ᵇ.

Makhdûm 'Âlam, fol. 23ᵃ.

Bîbî Walîyah, the wife of Makhdum 'Âlam, fol 25ᵇ.

Tâj ul-'Ârifîn Shâh Mujîb Ullah Qâdirî, fol 26ᵇ.

Friends of Tâj ul-'Ârifîn, fol 86ᵃ

Shâh La'l Muhammad of Phulwarî, fol. 95ᵇ

Shâh Muhammad Akram of Phulwârî, fol 100ᵇ

Shâh Ġiyâs ud-Dîn Âzîmâbâdî, fol. 112ᵇ.

Shâh Gulâm Murtadâ, fol. 113ᵃ.

Shâh 'Ismat Ullah, fol. 115ᵇ.

Muhammad Wahîd ul-Haq, fol. 119ᵃ.

Shâh Khudâ Bakhsh, fol. 125ᵇ.

Shân Jamâl Muhammad, alias Jumman, fol. 146ᵃ

Shâh Muhammad Karîm, fol. 147ᵇ.

Shâh Muhammadî, fol. 148ᵇ.

Shâh Ġulâm Sarwar, fol. 150ᵃ.

Shâh Ġulâm Rasûl, fol. 150ᵇ.

Shâh Masîh Ullah, fol. 151ᵃ.

Shâh Muzaffar, fol. 153ᵃ.

Mîr Badlî, fol. 153ᵇ.

Children of Tâj ul-'Ârifîn, fol. 154ᵇ

Shâh 'Abd ul-Haq, fol. 154ᵇ.

Shâh 'Abd ul-Hayy, fol. 155ᵇ.

Shâh Muhammad Nûr ul-Haq, fol. 156ᵃ.
Shâh Shams ud-Dîn Abul **Farah, fol. 157ᵇ.**
Shaykh ul-'Âlamîn Shâh Ni'mat Ullah Qâdirî, fol. 159ᵃ.
His illness and death, A.H. 1247=A.D. 1831, fol. 291ᵇ
Friends of Shaykh ul-'Âlamîn, fol. 317ᵇ.
Sayyid Ashraf 'Alî, fol. 317ᵇ.
Shâh Muhammad 'Alî Akbar, fol. 323ᵇ
Mîr Auliyâ 'Alî, fol. 325ᵇ.
Shaykh Karam 'Alî, fol. 327ᵃ.
Miyân Muhammad Auliyâ, fol. 328ᵃ.
Saints of former times who lie buried in Phulwârî, fol. 328ᵃ.
Sayyid Râstî (Minhâj ud-Dîn), fol. 328ᵃ.
Khâṣah and Khulâṣah (brothers) sister's sons of Râstî, fol. 334ᵇ
Hâjî Haramayn, fol. 335ᵇ.
'Âshiq Shahîd, fol. 336ᵃ.
Shâh Ismâ'îl, fol. 338ᵃ
Junayd Ṣânî, fol. *ib*
Shâh Muhammad Wâsi', fol. 347ᵇ.
Burhân ud-Dîn. alias Lâl Miyân, fol. 348ᵇ.
Female saints, fol. 350ᵇ.
'Alî Hasan, fol. 351ᵃ.
Saints of Shahbâzpûr, fol. 351ᵇ.
Mîr Sayyid Shâh, fol. 352ᵇ.
Shâh Kâlan, fol. 354ᵃ.
Khwâjah 'Imâd ud-Dîn Qalandar, fol. *ib*.

The date of composition of the work, A.H. 1249=A.D. 1833, is given in several places, see foll. 311ᵇ, 312ᵃ, 312ᵇ, 360ᵃ.

The earlier portion of the work is written in a hasty Ta'lîq and the remaining in ordinary Ta'lîq.

Not dated; 19th century.

EPISTOLERS

No. 1784

foll. 120; lines 11–13; size 9 × 5¾; 6 × 3¼

رياض الافكار

RIYÂḌ UL-AFKÂR

A very interesting work, containing biographical notices of refined and elegant epistolers, with extracts from their works.

Author: Wazîr 'Alî 'Azîmâbâdî with the *takhalluṣ* 'Ibrati وزير على عظيم آبادي المتخلص به عبرتي.

Beginning:—

زيبا عذار عذراى منشات را ...... نمودن بنام والاى نكته آموزى ميرسد الخ *

The author, who has already been mentioned in connection with his work رياض العروف (see No. 788), gives a short account of his life on fol. 82ᵇ of the present work. He tells us that he was born at 'Aẓîmâbâd (Patna), and spent a great portion of his life in the company of his teacher Râjah Peyâré La'l Dihlawî with the *takhalluṣ* *Ulfatî*, to whom he was greatly indebted for his knowledge and information At first he attached himself to the service of Nawwâb Raushan ul-Mulk Mubârak ud-Daulah Muḥammad Mahdî Qulî Khân Bahâdur Shaukat Jang, and then became the Munshî of Nawwâb Mubâraz ul-Mulk Ḍiyâ ud-Daulah Sayyid Muhammad Ḥasan Khân Bahâdur Tahawwar Jang. Later on he became a constant companion of Râjah Bhûp Singh.

In the preface he says that he took great delight in studying the epistles of eminent writers, some of which he collected by copying them on separate papers. The letters thus collected included also short accounts of their writers, which he noted from Yad-i Bayḍâ, Sarwî-i Âzâd, Mir'ât ul-Khayâl, etc. In A.H. 1267=A.D. 1850 he began to edit those letters in the present form.

The date of completion of the work, A.H. 1268=A.D. 1851, is expressed by the words چه نثر متيني in a versified chronogram com-

posed by the author's pupil Furqatî, with his original name Sayyid 'Alî Bakhsh, and entitled Sayyid Amîr Jân, whom our author notices on fol. 89ᵇ.

The work consists of twenty-eight *Khiyâbân* and the notices under each are arranged alphabetically, as follows :—

Khiyâbân I (ا), comprising 13 notices :—

(1) Abû 'Alî, entitled Shaykh ur-Ra'îs, was the son of 'Abd Ullah bin Sînâ. According to Jâmi' ut-Târîkh, 'Abd Ullah came to Balkh during the time of Amîr Nûḥ bin Manṣûr Sâmânî, and married a woman named Sitârah, who gave birth to Abû 'Alî in A.H. 373=A.D. 983. At the age of sixteen Abû 'Alî made himself master of all the subjects. He then went to Hamadân and became the wazîr of Shams ud-Daulah bin Fakhr ud-Daulah, whom he cured of a severe cholic pain. He wrote طبقات شفا and other works. He died in Ramaḍân, A.H. 427=A.D. 1035, fol. 5ᵃ.

(2) Abul Fatḥ, son of Mullâ 'Abd ur-Razzâq, was a native of Gîlân. He came to India, with his two brothers Ḥakîm Ḥâdiq and Ḥakîm Humâm, during the time of Akbar, whom he accompanied to Kâbul, and died there in Ramaḍân, A.H. 907=A.D. 1501, fol. 6ᵇ.

(3) Abul Faḍl, son of Qâḍî Mubârak Nâgûrî and brother of Shaykh Fayḍî, fol. 7ᵇ.

(4) Aḥsan, with his full name Mîr Aḥsan 'Alî, was the youngest son of Mîr Aulâd 'Alî, a respectable Sayyid of Lucknow. He was brought up at 'Aẓîmâbâd, and after his father's death became the pupil of Anwar 'Alî. *Yâs.* He entered the service of the Râjah of Betyâ on suitable pay, and died in A.H. 1260=A.D. 1844 at the age of forty-five, fol. 9ᵃ.

(5) Akhtar, with his original name Muḥammad Ṣâdiq Khân, was born at Huglî. Although a native of Bengal, his style was in no way inferior to that of the Persians. The works محامد حيدريه on ethics and حديقة الارشاد on Inshâ, are his compositions. He lived for some time at Lucknow and the Deccan, and was still alive at the time of the writing of the present work, fol. 10ᵇ.

(6) Ârzû (Sirâj ud-Dîn 'Alî Khân), was born at Akbarâbâd. His paternal pedigree reached to Shaykh Naṣîr ud-Dîn Chirâg-i Dihlî, while on his mother's side he descended from Shaykh Farîd ud-Dîn 'Aṭṭâr. He owed his

abilities to Mîr 'Abd uṣ-Ṣamad *Sakhun* and Mîr Ġulâm 'Alî Âzâd. He died at Lucknow on the 23rd of Rabî'-II, A.H. 1160=A.D. 1747, and was buried at Dihlî, fol. 12ᵃ.

(7) Afḍal Khân, with his original name Mirzâ Muḥammad 'Alî. His grandfather came to India towards the close of Shâh Jahân's reign and entered into the emperor's services. The Mirzâ was born in India and after attaining maturity became the *Dârogah* of Muḥammad Shâh's Fîl-Khânah, and received the hereditary title of Afḍal Khânî, fol. 13ᵇ.

(8) Akbar, the emperor of India, was born in A.H. 949=A.D. 1542 and died in A.H. 1014=A.D. 1605, fol. 15ᵃ.

(9) Mîr Ilâhî, with his original name Mîr 'Imâd ud-Dîn, was the son of Mîr Maḥmûd. His ancestors belonged to Hamadân, but he was born at Asadâbâd. He enjoyed the company of Âqâ Raḍî and Ḥakîm Shifâ'î, and came to India during the reign of Jahângîr and entered the latter's service. He died in A.H. 1064=A.D. 1653, fol. 16ᵃ.

(10) Ulfat, a Hindû Kâyast, with his original name Lâlah Ojâgar Chand, was of 'Aẓîmâbâd. At first he adopted the *takhallus* Ġurbat, but subsequently changed it to Ulfat. His masters were Mîr Muḥammad 'Alî Samarqandî, with the *takhallus* Taḥqîq and Muḥammad Ḥazîn Lâhijânî, fol. 17ᵃ.

(11) Ulfatî, whose original name was Râjah Peyâré Lâl, was the son of Sukhan Lâl, a Hindû Kâyast. He was brought up at 'Aẓîmâbâd, and his ancestors, who belonged to Sikandarah, held high offices in the Muġal courts. Through the influence of his patron ارج بلد سنّس, the resident of Dihlî, he entered the service of Shâh 'Alâm, but owing to eye disease he returned to 'Aẓîmâbâd, and began to spend his time in teaching, when the writer of this work became his pupil. He died on the 6th of Ṣafar, A.H. 1254=A.D. 1838, fol. 18ᵇ.

(12) Amân Ullah Ḥusaynî. The account of him could not be found, fol. 20ᵃ.

(13) Râjah Amrit La'l, a Hindû Kâyast of the Saksînah tribe, was a native of Lucknow. He was a most eminent pupil of Mirzâ Muḥammad Ḥasan Qatîl. He was appointed *Dârogah* of the Dîwân Khânah of Nawwâb

Ġâzî ud-Dîn Ḥaydar of Awadh, and lead a very respectable life, but his enemies poisoned the mind of the Nawwâb to such an extent that he (the Nawwâb) became determined to kill him. Being aware of the Nawwâb's evil motive, he managed to return home, where he put an end to his life by committing suicide, fol. 21[a].

Khiyâbân II (ب) comprising six notices :—

(1) Bâqir (Mullâ Muḥammad), fol. 22[b].

(2) Bâqir Ṣânî, with his full name Mîr Bâqir 'Alawî, was a native of Yazd, fol. 21[b].

(3) Barhaman, with his original name Chandar Bhân, of Lâhaur, was a pupil of 'Abd ul-Ḥakîm Siyâlkotî and was a good Shikastah writer. He left the works چار چمن - انشاء برهمن and a Dîwân. He died at Banâras, A.H. 1037 = A.D. 1627, fol 25[a].

(4) Bismil (Munshî Amîr Ḥasan Khân), son of Munshî 'Âshiq 'Alî Khân, was born at Kâkûrî in Lucknow. After the death of his father he went to Calcutta, where he died in A.H. 1263 = A.D. 1846, fol 26[a].

(5) Bismil (Mahdî 'Alî), son of Akbar 'Alî, was born at Fathpûr, Lucknow. He was a pupil of Mullâ Abul Qâsim Shîrâzî, whom the writer met at 'Aẓîmâbâd, fol. 27[b].

(6) Bîdil (Mirzâ 'Abd ul-Qâdir) of 'Aẓîmâbâd, died on Thursday, the 4th of Ṣafar, A.H. 1103 = A.D. 1691, fol. 29[a].

Khiyâbân III (ت) comprising four notices :—

(1) Tanhâ ('Abd ul-Laṭîf Khân), came from Fârs to India during Aurangzîb's reign, and served at various times as Dîwân of Kâbul, Kashmîr and Lâhaur; wrote good hands, and died during that emperor's reign, fol. 30[a].

(2) Tahawwar Jang (Nawwâb Mubâriz ul-Mulk Ḍiyâ ud-Daulah Sayyid Muhammad Hasan Khân Bahâdur), son of Nawwâb Ṣaulat Jang Bahâdur, was born at Chitpûr in Calcutta. During his stay at 'Aẓîmâbâd the writer of this work served him as Munshî, and he also accompanied him to Banâras. He died at Chitpûr, A.H 1258 = A.D 1842, fol. 31[a].

(3) Tîtar Chand, a Hindû Kâyast, was, according to Muḥammad 'Askarî's الصحائف الشرائف, a pupil of Ni'mat Khân 'Alî, fol. 32[a]

(4) Tékchand, with the *takhalluṣ* Bahâr, was a pupil of

Shaykh Abul Khayr Khayr Ullah and Siraj ud-Dn 'Alî Khân Ârzû. His compositions are جواهر الحروف · نوادر الحروف and بهار عجم , fol. 33[a].

Khiyâbân IV (ث) comprising one notice :—

(1) Ṣanâ'î (Khwâjah Husayn Mirzâ) of Mashhad revised most of the poems of Shaykh Fayḍî, through whose influence he rose to distinction. He died at Lâhaur, fol. 34[b].

Khiyâban V (ج), comprising five (wrongly written three) notices :—

(1) Jâmî ('Abd ur-Raḥmân)of Jâm, left fifty-four works, and died on Friday, 13th of Muḥarram, A.H. 890=A.D. 1485 at the age of eighty-one, fol. 35[b].

(2) Ja'far (Mirzâ), entitled Aṣaf Khân, was the son of Badî' uz-Zamân. He flourished under Akbar, and after staying for some time in Bengal returned to the Imperial Court and was honoured with the title Âṣaf Khân He died in A.H. 1021=A.D. 1612, fol. 37[a].

(3) Jalâlâ (Sayyid Jalâl ud-Dîn Muḥammad), was born at Urdistân, came to India during the reign of Shâh Jahân, fol. 37[b]

(4) Jûyâ (Mirzâ Dârâb Beg), of Kashmîr, died in 'Âlamgîr's time, A.H 1118=A.D. 1706, and was buried at Kashmîr, fol. 38[b].

(5) Jahângîr (Abul Muẓaffar Nûr ud-Dîn Muḥammad), son of Akbar, ascended the throne on Thursday, 20th Jumâdâ II, A.H. 1014=A.D. 1605, and died on Sunday, 28th Ṣafar, A.H. 1037=A.D. 1627, fol. 39[b].

Khiyâbân VI (ح), comprising four notices :—

(1) Hazîn (Shaykh Muḥammad 'Alî), was born at Iṣfahân, but his ancestors belonged to Lâhijân. He died at Banâras, A H 1080=A.D 1669, fol. 41[a]

(2) Ḥasrat (Muḥammad Sa'îd), son of Munshî Wâ'iz 'Alî The writer of this work was greatly attached to him. In A.H. 1256=A.D 1840 he returned from Kânpûr to his native place, 'Aẓîmâbâd, and was passing his days happily in the company of friends, fol. 42[a].

(3) Ḥasratî (Lâlah Bindâ Parshâd) a Hindû Kâyast, was the son of Lâlah Mahârâj Singh, Vakîl of the Patna Civil Court. From his early age he was under the training

of the writer of this work. He was the decree writer in the Court of the Sub-Judge, Patna, fol. 43^a.

(4) Ḥaydar (Mîr), was a pupil of Sirâj ud-Dîn ʻAlî Khân Ârzû, fol. 44^b.

Khiyâbân VII (خ) comprising four notices :—

(1) Khusrau (Mîr Abul Ḥasan). His works are اعجاز خسروی - خمسه and three Dîwâns. He died on Friday, 3rd Shawwâl, A.H. 725=A.D. 1324, fol. 46^a.

(2) Khafâ (Bashârat ʻAlî), son of Sayyid Shams ud-Ḍuḥâ and a pupil of Ashraf Ḥusayn, was a native of ʻAẓîmâbâd. He went to Calcutta, and for some time held the post of Munṣif at Chittagong. He then went to Lucknow with Nawwâb Jalâl ud-Daulah Bahâdur and entered the service of Amjad ʻAlî Shâh, and subsequently, returned to Calcutta by the direction of Nawwâb Sharaf ud-Daulah There he died on the 27th of Ramaḍan, A.H. 1267=A.D. 1850, and was buried in the garden of Maulavî ʻÂlim ʻAlî, fol 47^a.

(3) Khallâq (Tasadduq Ḥusayn), son of ʻAbd Ullah, the Muftî of Machhlî Bandar, was born at Nagar Nahsa in Bihâr. He was a pupil of Walî Ullah, the Muftî of Lucknow. The writer of this work enjoyed his company at ʻAẓîmâbâd, where he died, a few days before the composition of the present work, on Tuesday, 20th of Safar, A.H. 1268 (wrongly written 1068)=A.D. 1851 and was buried at Nagar Nahsa, fol. 48^b.

(4) Khurram Mirzâ (Abul Muẓaffar Shihâb ud-Dîn Muḥammad) entitled Shâh Jahân, fol. 50^a.

Khiyâbân VIII (د), comprising two notices :—

(1) Dânishmand Khân (Shafîʻâ) was of Yazd. He was honoured with high posts by Shâh Jahân and ʻÂlamgîr, and died in A.H. 1080=A.D. 1669, fol. 51^a.

(2) Dâniyâl, the fifth child of the Emperor Akbar. He died of excessive drinking on Tuesday, the 28th of Shawwâl, A.H. 1013=A.D. 1604, fol. 52^a.

Khiyâbân IX (ذ) comprising two notices :—

(1) Ḏabîḥ (Mirzâ Amân ʻAlî), son of Mirzâ Ibrâhîm ʻAlî Khân Iṣfahânî, was born at Akbarâbâd, but his ancestors belonged to Iṣfahân. The writer of this work was on intimate terms with him. Ḏabîḥ was still living at

'Azîmâbâd at the time of the writing of the present work, fol. 53b.

(2) Dulqadr (Mirzâ Muhsin) was a son of Mirzâ Dâniyâl. He belonged to the Dulqadr sect of Persia, which was well-skilled in archery, and hence the *takhallus* Dulqadr. He was a great satirist, and died in A.H. 1114=A.D. 1702, fol. 55a.

Khiyâbân X (ر) comprising five notices:—

(1) Râsikh (Shaykh Gulâm 'Alî), son of Shaykh Muhammad Fayd, was born at 'Azîmâbâd where he died in A.H. 1236=A.D. 1820, at the age of sixty, fol. 57a.

(2) Râzî (Sayyid 'Askarî), entitled 'Âqil Khân, held the influential *Mansab* of 4,000 under Aurangzîb. He died in A.H. 1108=A.D. 1696, fol. 58b.

(3) Rahîm ('Abd ur-Rahîm), entitled Khân Khânân, was born in A.H. 964=A.D. 1556. He was one of the most influential nobles of Akbar's time, and died at the age of seventy-two, fol 59b.

(4) Rasâ (Îzad Bakhsh), a pupil of Shaykh 'Abd ul-'Azîz, was born at Akbarâbâd, of which place he was the Dârogah in 'Âlamgîr's time, fol 61a.

(5) Ridâ (Shaykh Muhammad) of 'Azîmâbâd, was alive from 'Âlamgîr to Muhammad Shâh's reign, and held the post of Vakîl under Shâh Shujâ'. He had great faith in Sayyid 'Abd ul-Jalîl Bilgrâmî, and died in A.H. 1143= A.D. 1730, fol 62a.

Khiyâbân XI (ز) comprising three notices:—

(1) Zakî (Mîr Zayn ul-'Âbidîn) of Teherân. In his youth he fell in love with a girl, after whose death he came to Dihlî in a distracted frame of mind, and died, fol. 63a.

(2) Zakî (Lâlah Chûnj La'l), son of Lâlah Zûrâwar Singh. His ancestors belonged to Dihlî, but he was born at 'Azîmâbâd. He was a pupil of Ulfatî, the teacher of the writer of this work. He wrote a short treatise entitled گلشن زکی He was a Vakîl in the Munsif's court at Patna, fol 64a.

(3) Zîb un-Nisâ Begam, daughter of the Emperor 'Âlamgîr, was born at Dihlî on the 10th of Shawwâl, A.H. 1048= A.D 1638. In her early age she learnt the Qurân by heart; was well versed in Arabic and Persian, and wrote good Naskh, Nasta'lîq and Shikastah hands; was a good poetess and showed great favour towards

poets, scholars and calligraphers; adopted the *takhalluṣ* Makhfî, and wrote a Dîwân; died A.H. 1113=A.D. 1701 and was buried in Bâġ-i Sî-Hazârî at Shâhjahânâbâd. fol. 65^b.

Khiyâbân XII (س), comprising four notices :—

(1) Sa'dân (Shaykh), entitled Asad Khân, was born at Lâhaur. In A.H. 1050=A.D. 1640 he was introduced to Shâh Jahân by Mûsawî Khân and was rewarded. In the fourth year of the Emperor's reign he became Wazîr and received the title of 'Allâmî wa Fahhâmî. He died on the 22nd of Jumâdâ II, A.H. 1066=A.D. 1655, fol. 66^b.

(2) Sa'd (Muḥammad Mîr Khân), brother of Faḍâ'il Khân of Râwalpindî. He entered the service of the Prince A'ẓam Shâh, and subsequently became the وقائع خوان of Aurangzîb. He died in A.H 1046=A.D. 1636, fol. 67^a.

(3) Salîm (Muhammad Qulî) of Teherân, came to India during Shâh Jahân's reign, and died at Kashmîr, A.H. 1057= A D. 1647, fol. 67^b.

(4) Suhrâb Jang (Nawwâb Ḥusayn Qulî Khân), youngest son of Mubârak ud-Daulah Muḥammad Mahdî Qulî Khân Shaukat Jang, was brought up at 'Aẓîmâbâd, fol. 68^a.

Khiyâbân XIII (ش), comprising four notices :—

(1) Shâh Muḥammad, better known as Khalîfah Shâh Muḥammad. The account of him could not be traced, but it appeared from his letters that he studied for a long time at Qannûj. He gave the title of جامع القوانين to his collection of letters. fol. 70^a.

(2) Sharîf Tabrîzî came to India during Akbar's reign and spent some time with Râjah Mân Singh as Bakhshî of Bengal, but later on rose to higher distinctions. He at first adopted the *takhalluṣ* Fayḍî, but a dispute with the celebrated Shaykh Fayḍî, caused him to change it to Sarmadî, fol. 71^a.

(3) Shifâ (Khwâjah Muḥammad Kâẓim), son of Khwâjah 'Abd ul-'Alî Khân, was born at 'Aẓîmâbâd. He at first received his education from Najaf 'Alî and later on from Ashraf Ḥusayn. He learnt poetry from Mirzâ Aḥmad. The writer of this work was on intimate terms with him. He was still living at 'Aẓîmâbâd at the time of the writing of the present work, fol. 72^a.

(4) Shîr Khân Lodî. son of Muhammad Amjad Khân, was of

the Afgân tribe. He wrote the work مرآة الخيال, fol. 73ª.

Khiyâbân XIV (ص), comprising three notices :—

(1) Şâdiq, with his full name Mirzâ Muḥammad Şâdiq, was born at Lâhaur. He could not be traced, fol. 74ª.

(2) Şâ'ib (Muḥammad 'Alî) was born at Tabrîz, but was brought up at Işfahân; died in A.H. 1080=A.D. 1669, fol 74ᵇ.

(3) Şafî (Âgâ) of Mashhad, came to Lucknow during the time of Nawwâb Âşaf ud-Daulah, and married the sister of Nawwâb Ẓafar ud-Daulah, fol. 75ᵇ.

Khiyâbân XV (ض), comprising two notices :—

(1) Ḍamîr (Hîrâ La'l) was the son of Râjah Peyâré La'l Ulfatî, the teacher of the writer of this work. He was born at 'Aẓîmâbâd, but his ancestors belonged to Shâh-jahânâbâd. The writer of this work and Shâh Bakhshish Husayn Wahshatî enjoyed his learned society very often He died in A.H. 1259=A.D. 1843, fol. 76ᵇ.

(2) Ḍiyâ Ullah (Sayyid) of Bilgrâm was a Ḥâfiẓ, and spent his time in teaching. He was a pupil of Mîr Sayyid Kâlîwî میر سید کالیوی. After his death his Inshâs were collected and edited with an introduction by Mîr 'Abd ul-Jalîl Bilgrâmî, who wrote it at the request of Ḍiyâ Ullah's children. He died in A.H. 1103=A.D. 1691, fol 77ᵇ

Khiyâbân XVI (ط), comprising three notices :—

(1) Ṭâlib of Âmul, died, A.H. 1036=A D 1626, fol. 78ª.

(2) Tugrâ of Mashhad, fol. 79ª.

(3) Ṭahmâsp (Shâh), son of Shâh Ismâ'îl bin Sulṭân Ḥaydar Safawî, died on Tuesday, 17th Şafar, A.H. 984=A.D. 1576, fol. 80ª.

Khiyâbân XVII (ظ) comprising one notice :—

(1) Ẓuhûrî (Mullâ Nûr ud-Dîn Muḥammad) of Turshîz, was killed at Bijâpûr by Deccan robbers (but see No. 284) in A H. 1025=A.D. 1616, fol. 81ª.

Khiyâbân XVIII (ع), comprising five notices :—

(1) Âlamgîr (Abul Muẓaffar Muhyî ud-Dîn Muḥammad Aurangzîb), the third son of Shâh Jahân, fol. 82ª.

(2) 'Âlî (Mirzâ Muḥammad), entitled Ni'mat Khân. His ancestors were physicians of great eminence. His

father Ḥakîm Fatḥ ud-Dîn came from Shîrâz to India, where 'Âlî was born. He was the Superintendent of 'Âlamgîr's kitchen, and received the title of Ni'mat Khân. In Bahâdur Shâh's time he was honoured with the title of Dânishmand Khân. He died in A.H. 1121=A.D. 1709, fol. 82b.

(3) 'Ibratî (Mîr Wazîr 'Alî), the writer of the present work, fol. 83b.

(4) 'Urfî (Sayyid Muḥammad), of Shîrâz, died in A.H. 999=A.D. 1590. fol. 84b. See No. 253.

(5) 'Alî, with his full name Nâṣir 'Alî, was born at Sirhind. He died at Dihlî, on the 20th of Ramaḍân, A.H. 1108=A.D 1696, and was buried by the side of Sultân ul-Mashâ'ikh Niẓâm ud-Dîn, fol. 85b.

Khiyâbân XIX (ع), comprising two notices.—

(1) Ġâlib (Mirzâ Asad Ullah Khân), a contemporary of the writer of this work, was still alive at Shâhjahânâbâd at the time of the writing of the present work, fol. 86b.

(2) Ġanîmat (Muḥammad Akram), fol. 88a. See No. 367.

Khiyâbân XX (ف), comprising six notices :—

(1) Fânî (Shaykh Muḥammad Muḥsin) of Kashmîr was a pupil of Mullâ Ya'qûb Ṣarfî Kashmîrî. Mullâ Muḥammad Ṭâhir Ġanî and Ḥâjî Aslam Sâlim were his pupils. He was appointed *Ṣadr* of Ilâhâbâd by Shâhjahân, but later on was removed from that post. His Dîwân consists of 6,000 verses. He died in A.H 1081=A.D. 1670, fol. 89a.

(2) Furqatî (Sayyid 'Alî Bakhsh), entitled Sayyid Amîn Jân, was the son of Sayyid Karîm Bakhsh He was born at Shâhjahânâbâd, but his ancestors, who traced their descent from Sayyid Bahâ ud-Dîn Ḍakarîyâ Multânî, belonged to Multân. At the age of twelve years he came with his father to 'Aẓîmâbâd, and at first placed himself under the tuition of Mîr Muḥammad Mahdî, *takhalluṣ* 'Ayshî, and later on, under that of the writer of this work, fol. 90b.

(3) Faryâd (Shâh Ulfat Ḥusayn Mûsawî), whose pedigree reached to the renowned Saint Bû 'Alî Qalandar, was born at 'Aẓîmâbâd. He was a contemporary of the writer of this work. He was living at 'Aẓîmâbâd till A.H. 1256=A.D. 1840. after which he went to Calcutta, fol. 92a.

(4) Fitrat (Mirzâ Mu'izz Mûsawî Khân) of Qum came to India during the reign of 'Âlamgîr, at whose desire he married the daughter of Shâh Nawâz Khân. The Emperor made him the Dîwân of the Deccan, and honoured him with the title of Mûsawî Khân. He died in the Deccan, A.H. 1101 = A.D. 1689, fol. 93a. See No. 355.

(5) Faydî, died on Sunday, 10th Safar, A.H. 1004 = A.D. 1595, fol. 94a. See No. 261.

(6) Fayyâd 'Alî Khân was a grandson of Ashraf 'Alî Khân Kokâ He came from Dihlî to 'Azîmâbâd and entered the service of Mahârâj Shitâb Râî, who showed favours on him, fol. 95b.

Khiyâbân XXI (ق), comprising one notice :—

(1) Qatîl (Mirzâ Muhammad Hasan), died at Lucknow on Saturday, 23rd Rabî' I, A.H. 1233 = A.D. 1817, fol. 96b. See No 434

Khiyâbân XXII (ک), comprising two notices :—

(1) Kâhî (Mullâ Najm ud-Dîn), popularly called Abul Qâsim, was well versed in Tafsîr, astronomy, theology, sûfîsm, music, riddles and history. He came to India and entered the service of Akbar, fol. 97b.

(2) Kalîm (Mirzâ Abû Tâlib) of Hamadân, died in A.H. 1061 = A.D. 1650, fol 98b. See No. 314

Khiyâbân XXIII (ل), comprising one notice :—

(1) Lachhmîn Narâyan (Lâlah), was a clerk of Nawwâb Âsaf ud-Daulah. He was living at Calcutta, where he was the Vakil of Nawwâb Shujâ' ud-Daulah's wife. fol 100b.

Khiyâbân XXIV (م), comprising seven notices —

(1) Mubârak (Mullâ) of Nâgûr, was well versed in poetry, riddles and sûfism and wrote a commentary on the Qurân, entitled منابع العلوم. Faydî and Abul Fadl were his sons He was buried at Akbarâbâd fol. 101b.

(2) Manshâ (Mirzâ Ahmad), son of Mirzâ Najm ud-Dîn 'Alî Khân, was born at Lucknow : married the daughter of Inshâ Allâh Khân. In his youth he came to 'Azîmâbâd and lived for some time with Nawwâb Shahâmat Alî Khân Bahâdur He was a pupil of Mirzâ Muhammad Husayn Qatîl, and died at 'Azîmâbâd, in the house of Tasadduq Husayn Khân on the 23rd of Rabî' II.

A.H. 1255=A.D. 1839, and was buried near the tomb of Shâh Arzânî, fol. 102[b].

(3) Munîr (Mullâ Abul Barakât) of Lâhaur. In the time of Shâh Jahân he was appointed a Munshî to Nawwâb Sayf Khân, Ṣûbahdâr of Lâhaur, but subsequently lived with Nawwâb I'tiqâd Khân, Nâẓim of Jaunpûr. He is the author of the Masnawîs آب و رنگ and ساز و سوز and of other treatises. He died at Akbarâbâd on the 7th of Rajab, A.H. 1054=A.D. 1644 and was buried at Lâhaur, fol. 103[b].

(4) Mauzun (Râjah Râm Narâyan Singh), son of Rang La'l, Dîwân of Nawwâb 'Alî Wardî Khân Mahâbat Jang, was born in a suburb of 'Aẓîmâbâd, and after his father's death enjoyed the warm favours of Nawwâb Mahâbat Jang, and became the Nâ'ib of 'Aẓîmâbâd, was a pupil of Shaykh Muḥammad 'Alî Ḥazîn, and died, A.H. 1087=A.D. 1676, fol. 104[b].

(5) Mahâbat Jang (Nawwâb Shujâ' ul-Mulk Ḥusâm ud-Daulah Muḥammad 'Alî Wardî Khân), son of Mirzâ Muhammad Khurâsânî. Fifteen years after the death of Murshid Qulî Khân, the governor of Bengal, Bihâr and Orissâ, he (Mahâbat Jang) killed Sarfarâz Khân and usurped the government He died on the 9th of Rajab, A.H. 1169=A.D. 1755, fol. 105[b].

(6) Mahâbat Khân (Zamânah Beg), son of Guyûr Kâbulî, received the title of Mahâbat Khân from Jahângîr and that of Mahâbat Khân Khânân Sipahsâlâr from Shâh Jahân. He died in A.H. 1044=A.D 1634, fol. 106[b].

There is a *lacuna* after fol. 106[b], and the last notice under the letter م is missing.

Khiyâbân XXV (ن), comprising four notices :—

(1) Naṣîrâ of Hamadân had a taste for ṣûfîsm and was well versed in mathematics. He studied for some time under Shaykh Bahâ ud-Dîn Âmulî, and died in A.H. 1030=A.D. 1620, fol. 107[b].

(2) Ni'mat Ullah Walî (Sayyid Nûr ud-Dîn), fol. 108[a]. See No. 168.

(3) Nawâ'î (Mîr Amîr 'Alî Shîr), Wazîr of Ḥusayn Mirzâ, was well versed in Turkish poetry; was a great patron of learning, and died in A.H. 906=A.D. 1500. He left one Persian and six Turkish Dîwâns and also several Masnawîs and treatises, fol. 108[b]

(4) Nûri (Qâḍî Abû Yûsuf) of Shûstar, came to India during the reign of Akbar, who appointed him Qâḍî. He was killed during the reign of Jahângîr, A.H. 1019=A.D. 1610, fol. 109[b].

(5) Nûr Jahân Begam, daughter of Mirzâ Ġiyâṣ and wife of Jahângîr, died A H. 1055=A D. 1645, fol 110[b].

Khiyâbân XXVI (و), comprising five notices.

(1) Wâ'iẓ (Mirzâ Muhammad Rafi') of Qazwîn, is the author of the work ابواب الجنان, fol. 111[a]. See No. 954.

(2) Wahshatî (Shâh Bakhshish Ḥusayn), son of Shâh Aḥmad Ḥusayn, was a pupil of Râjah Peyâré La'l, the teacher of the writer of this work. He was born at Shaykhpûrah in Bihâr, and was a friend of the writer of this work He went to Lucknow and died there on the 29th of Ḏulḥijjah, A H. 1262=A.D. 1845, fol 112[a]

(3) Waḥîd (Mirzâ Tahir) of Qazwîn, was at first the chronicler of Shâh 'Abbâs II and later on was appointed Wazîr of Shâh Sulaymân Safawî. He died in A H 1110=A D. 1698, fol 113[a].

(4) Wazîr Mal, was a Hindû Kâyast of Dâ'ûd Nagar in Bihâr. He was a pupil of his uncle Lâlah Jawâhir La'l; was employed in the court at Bareily, fol. 114[a].

(5) Wilâ (Râjah Bhûp Singh) was the daughter's son of Râjah Kunwar Daulat Singh, son of Mahârâjah Kalyân Singh. Although he was brought up at 'Azîmâbâd, his father Râjah Mânik Chand's birthplace was Lucknow. He was a friend of the writer of this work, fol. 114[b].

Khiyâbân XXVII (ﻫ), comprising one notice :—

(1) Humâyûn Shah (Nasîr ud-Dîn Muḥammad), the Emperor, fol. 115[b].

Khiyâbân XXVIII (ی), comprising four notices :—

(1) Yâs (Anwar 'Alî) of Arrah He died at 'Aẓîmâbâd on a pilgrimage in A.H. 1262=A D. 1845, fol. 116[b].

(2) Yâr Muhammad is the author of the work دستور الانشا. He was a contemporary of Sayyid Ġulâm Ḥusayn Khân Fidâi Jang, by whose order he wrote a letter (quoted), fol. 117[b]

(3) Yaktâ (Naurûz 'Alî Khân), son of Mirzâ Amân 'Alî Khân, was a native of Lucknow and an intimate friend of the writer of this work, fol. 118[b].

(4) Yûsuf (Mîr), son of Mîr Muḥammad Ashraf, was a native

of Bilgrâm and a school friend of the author of the Sarw-i Âzâd (Ġulâm 'Alî Âzâd). He went to Lucknow for medical treatment, and died there on Thursday, Jumâdâ II, A.H. 1102=A.D. 1690, and was buried in Maḥmûd Bâġ, Bilgrâm, by the side of his grandfather, fol. 119b.

Written in ordinary Ta'lîq.
Dated 14 Bhâdon, 1272 Faṣlî.

No. 1785

foll. 301 ; lines 15 ; size $8\frac{3}{4} \times 5$; $6 \times 3\frac{1}{4}$

مرآة الخيال

MIR'ÂT UL-KHAYÂL

A well-known work containing notices on Persian poets and poetesses from the earliest period to the author's time, with extensive discussions on metre and rhyme, medicine, music, the interpretation of dreams, physiognomy, geography and ethics.

Author: Shîr Khân bin 'Alî Amjad Khân Lodî شیر خان بن علی امجد خان لودی

Beginning :—

ای ز تو بند بر زبان نطق سخن سرای را
فکر تو باعث جنون عقل گره کشای را

The author's father was in the service of Prince Shujâ', and died in A.H. 1084=A.D 1673 In A H 1090=A.D. 1679 the author attached himself to the service of Sayyid Shukr Ullah Khân, who, according to Ma'âṣir-i 'Âlamgîrî, p. 214, was appointed Faujdâr of Dihlî in A.H. 1092=A.D. 1681.

The work ends with a versified chronogram expressing the date of its completion, A.H. 1102=A.D 1690.

See Rieu, i, p. 369 , Sprenger, Oude Catalogue, p. 115 ; Aumer, Munich Catalogue, p 3 , Ethé, Bodl Lib. Cat. Nos. 374 and 375 ; W. Pertsch, Berlin Cat. p. 618 ; Ethé, Ind. Office Lib. Cat. Nos. 673 and 674 ; Asiatic Society, Bengal, Cat. Nos. 223-224 and 1716 ; Bland, in Journal of the Royal Asiatic Society, ix. pp. 140 and 142. Printed, Calcutta, 1831, and Bareily, 1848.

A list of the contents is prefixed to the MS. The original folios are mounted on new margins.

Written in fair Nasta'lîq.

Dated Tuesday, 6 Rabî' II. A.H 1141.

Scribe . حفيظ الله

No. 1786

foll. 160; lines 7; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6 \times 3\frac{1}{2}$

سفينۂ خوشگو

SAFÎNAH-I KHWUSHGÛ

An abstract from the second volume of Khwushgû's Safînah containing biographical notices of poets of the middle age.

Beginning :—

الحمد لله و المنت كه بتوفيقه از تسويد دفتر اول سفينۂ خوشگوی

فراغ حاصل شد الخ *

For particulars see No. 690, where a copy of the rare third volume of the work has been fully described.

The present copy begins with Jâmî and ends with Muhammad Qâsim Surûrî.

Written in ordinary Nîm-Shikastah

Not dated; 19th century.

No. 1787

foll. 79; lines 15; size $8\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$

تذكرۂ علي حسين گرديزي

TADKIRAH-I 'ALÎ HUSAYN GARDÎZÎ

Notices of Rekhtah poets with copious extracts from their compositions.

Author: Fath 'Alî, commonly called 'Alî ul-Husaynî ul-Gardîzî فتح علي المدعو بعلي الحسيني الگرديزی.

Beginning :—

ابتدای سخن به حمد سخن آفرين سزاست كه سر لوح نسخۂ

كائنات را بنور محمدی مذهب نمود الخ *

In the preface the author tells us that as the previous Tadkirahs of Rekhtah poets were not free from partiality and inaccuracy, he thought of compiling the present work. It was written at Dihlî in A.H. 1165=A.D. 1752. See Sprenger, Oude Cat. p. 178; Rieu iii.

p. 1071, Ethé, Ind. Office Lib. Cat. Nos. 698–700; Garcin de Tassy, Littératur Hindouie, 2nd ed., vol. i, p. 523 and Journal Asiatique, 3e Série, vol. ii, p. 369.

The notices, ninety-three in all, are arranged in alphabetical order, beginning with Ârzû and ending with 'Abd ul-Wahhâb Yakrû.

Written in ordinary Ta'lîq.

Not dated; 19th century.

The signature "Gore Ouseley", which appears on the first page, indicates that the MS once belonged to that great orientalist.

No. 1788

foll. 326; lines 17–19; size 10 × 6¼; 7¼ × 3¾

خزانهٔ عامره

KHIZÂNAH-I 'ÂMIRAH

A copy of Gulâm 'Alî Âzâd's Khizânah-i 'Âmirah. See No. 700

Beginning as usual:

سر کلام را جبینهٔ حمد صانعی الخ *

A list of the persons noticed in the work is given at the beginning of the copy.

Written in Nasta'lîq and Ta'lîq.

Not dated; 19th century.

The MS. is in a damaged condition.

No. 1789

foll 358, lines 17, size 8¾ × 6¼; 6¾ × 4

تذکرهٔ شعرای هندی

TADKIRAH-I SHU'ARÂ-I HINDI

A biographical dictionary of Rekhtah poets, with numerous quotations from their compositions.

Author: Sayyid Abul Qâsim, otherwise called Mîr Qudrat Ullah Qâdirî, with the *takhallus* Qâsim

سید ابو القاسم عرف میر قدرت الله قادری المتخلص به قاسم *

Beginning :—

بیان فصاحت نشان که نظام جواهر الفاظش فرحت افزای قلوب جانفرسودگان الخ *

The author gives a short account of his life on fol. 225ᵇ. From this we learn that one of his ancestors was Sayyid Ismâ'îl. Another ancestor, Sayyid Fâḍil, who lies buried in Gujarât, was a saint of great reputation. The author then tells us that at first he placed himself under the tuition of the eminent scholars Muhammad Fakhr ud-Dîn and Khwâjah Aḥmad Khân, and later on studied medicine under Ḥakîm Muḥammad Sharîf Khân (probably identical with the author of علاج الامراض - تالیف شریف, etc. see Nos. 1009 and 1010). He further adds that from an early age he had a liking for poetry, which he learnt from Hidâyat Ullah Khân, *takhallus* Hidâyat (see fol. 323ᵇ). According to Sprenger, Oude Cat., p. 186, Qâsim died about A H. 1246=A.D. 1830

The date of completion of the work, given at the beginning, fol. 2ᵃ, is A.H. 1221=A.D. 1806, and several chronograms, composed by the author's relatives and friends are found on foll. 2ᵃ and 2ᵇ. Sprenger, Oude Cat. *loc. cit.* calls the work مجموعهٔ نغز, but it is to be remarked that مجموعهٔ نغز is, like several others, only a chronogram. given in a versified Târîkh by Mîr Ġâlib 'Alî Khân, who adopted the *takhallus* Sayyid and was entitled Sayyid ush-Shu'arâ.

The notices are arranged in alphabetical order. The work is divided into a *Muqaddimah*, twenty-eight *Harf* (i.e., the twenty-eight letters of the alphabet), and a *Takmilah*. The *Muqaddimah* gives a short history of the beginning of Persian and the Rekhtah poetry. The *Takmilah* or the Supplement (fol. 246ᵃ) contains notices of those poets, particulars about whom the author could not ascertain at the time of writing the Tadkirah. This last section, likewise arranged alphabetically, ends abruptly in the middle of the letter ق with the name of قبول.

Written in ordinary Ta'lîq.

Dated 14 October, 1822.

The scribe سوائي رام says that he transcribed the copy at the request of one Muḥammad Jamâl ud-Dîn.

ROMANCES, TALES, AND ANECDOTES

No. 1790

pp. 705 (foll. 353); lines 25; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$

زينت المجالس

ZÎNAT UL-MAJÂLIS

A vast collection of useful and interesting anecdotes together with miscellaneous notices relating to history, geography, etc., etc.

Author: Majd ud-Dîn Muḥammad ul-Ḥusaynî, surnamed Majdî Kirmânî مجد الدين محمد الحسيني المتخلص بمجدی کرمانی

Beginning:—

ثنای نامتناهی و حمد نا محصور * بران سزد که شد هر در کون از و معمور

Rieu ii, p. 758, is inclined to hold that the author was a native of Kâshân, but in the preface here he is distinctly called Majdî Kirmânî. He flourished under Shâh 'Abbâs I of Persia (A.H. 985—1038=A.D. 1587—1629). As for his sources he enumerates the following works:—روضة الصفا - حبيب السير - نزهة القلوب - جامع الحكايات - نگارستان - بهجت المناهج - ابن خلكان - تاريخ ابو حنيفه دينوري - كشف الغمه - الفرج بعد الشدة - تاريخ يافعي and تاريخ حافظ ابرو.

In the preface he says that he wrote the work at the instance of some friends in A.H. 1004=A.D. 1595, dividing it into nine *Juz*, each of which consists of ten *Faṣl*.

Juz. i, on p. 3; ii, p. 227; iii, p. 339; iv, p. 391; v, p. 431; vi, p. 469; vii, p. 501; viii, p. 539 and ix, p. 587.

The contents of the work have been fully described in Rieu *loc. cit.* See also Rieu, Suppt. No. 395; Browne, Camb. Univ. Lib. Cat.; A.S.B. Cat. No. 284; W. Pertsch, Berlin Cat. Nos. 1017–1018. Extracts from the work are given in Elliot, Hist. of India, vol. ii, p. 506. See also Barbier de Meynard, Dict., Géogr., preface, p. 20; Mélanges Asiatiques, vol. iii, p. 679, vol. v, pp. 246, 519, and Ouseley's Travels, vol. i, p. 19. Lithographed, Teheran, A.H. 1262

A detailed list of the contents, added in a later hand, is found at the beginning of the copy. There is a *lacuna* on p. 346.

A good copy. Written in beautiful Nasta'lîq within gold and coloured borders with a faded frontispiece.

Not dated; 17th century.

A note on a fly-leaf at the beginning says that one Munshî Sayyid Jân Khân Bahâdur bought the MS. for rupees forty-six at Dihlî from the library of Nawwâb Shams ud-Dîn Khân Bahâdur.

No. 1791

foll. 105; lines 19; size 8¾ × 6; 8 × 4½

قصهٔ حاتم طائي

QIṢṢAH-I ḤÂTIM ṬÂ'Î

The popular romance of Ḥâtim Ṭâ'î, without the author's name
Beginning :—

سپاس بیقیاس مر پروردگاری را جل شانه و هزاران نعمت بر آن سرور کائنات الخ *

See Browne, Camb. Univ. Lib. Cat., p. 399; Rieu ii, p. 764, J. Aumer, p. 55; W. Pertsch, Berlin, Cat., p. 991; A. F. Mehren, p. 33; Ethé, Bodl. Lib. Cat., Nos. 449, 2–451; Ethé, Ind. Office Lib. Cat. Nos. 780–783. This romance has been translated into English by D. Forbes, London, 1830. The text has been edited by G. J. Atkinson, Calcutta, 1818. Another edition appeared in Constantinople, 1840. Another version of the story, due to Ḥusayn Wâ'iẓ Kâshifî, A.H. 891 = A.D. 1486, is noticed in Ethé, Bodl. Lib. Cat. No. 452 and W Pertsch, Berlin Cat., p. 992.

Written in ordinary Ta'lîq, some folios diagonally.

Dated Dul-ḥijjah, 1181 Faṣlî.

POETRY

No. 1792

foll. 606 ; lines 25 ; size 12×7 ; 7¼×4

شاهنامه

SHÂH NÂMAH

The Shâh Nâmah of Firdausî (See Nos. 1–9). The Preface of Bâysangar, the satire on Sulṭân Maḥmûd and the chronological list of the ancient kings of Persia, occupy foll. 1ᵇ–7ᵃ.

This copy contains upwards of fifty-seven thousand distichs, or at least seven thousand above the usual number. This excess is due to the following addition of Garshâsp Nâmah to the original text:

گرشاسپ نامه Garshâsp Nâmah, foll 523ᵇ–606ᵃ.

Beginning, like the copy noticed in Rieu Supplement, No. 195 :

ز کردار گرشاسپ اندر جهان یکی نامه بد یادگار مهان

The Garshâsp Nâmah is, perhaps, the oldest epic poem written in imitation of the Shâh Nâmah It deals with the exploits of Garshâsp, prince of Sîstân and ancestor of Rustam. The work is generally, but wrongly, ascribed to Firdausî's teacher Asadî, who died in the reign of Sulṭân Maḥmud's son, Sulṭân Mas'ûd (A.H. 421–432=A.D 1030–1040), while the date of completion of the poem, given in the concluding lines, is, as in all the known copies, A.H. 458=A.D. 1066, i.e., at least twenty-six or twenty-seven years after the death of Asadî :

ز هجرت برو بر سپهری که گشت
شدش چار صد سال پنجاه و هشت

It is therefore evident that the work is of a later author ; one who, according to Ethé, Bodl. Lib Cat. Nos. 507 and 508 ; Ethé, Ind. Office Lib Cat. No. 893, and some others, was most probably 'Alî bin Aḥmad ul-Asadî ut-Tûsî علي بن احمد الاسدي الطوسي with the two Kunyas Abul Hasan and Abul Manṣûr, the son of the older Asadî. For this

intricate question we refer to Dr. Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des Fünften Internationalen Orientalisten-Congresses zu Berlin, 1881'; Zweiter Theil, erste Hälfte, p. 64; see also Rieu iii, p. 1088[b]; Mohl's preface to the 'Livre des rois,' and Turner Macan's edition of the Shâh Nâmah, vol. iv, appendix, pp 2109–2133.

The verses containing the name of the poet, giving the number of *Bayts* (9,000 to 10,000), and the statement that the poem was composed in the space of two years, found in some copies, are not given in the present MS.

It ends with an account of the death of Garshâsp followed by some verses relating to a letter of condolence sent to Narîmân by Farîdûn, and to a banquet given in his honour by the latter.

A neat copy, written in fair Nasta'lîq in four gold-ruled columns with a sumptuously illuminated double-page 'Unwân and twenty-six miniatures of inferior Persian style on foll. 10[b], 37[b], 50[a], 70[a], 91[b], 100[a], 119[b], 166[a], 175[a], 206[b], 231[b], 249[a], 257[b], 282[b], 305[b], 319[b], 349[b], 372[b], 390[b], 417[b], 440[b], 486[a], 509[b], 531[a], 570[a] and 588[a].

Like many other copies the present Shâh Nâmah is divided into two halves, the second of which, beginning with the accession of Luhrâsp, and styled Luhrâsp Nâmah لهراسپ نامه, begins thus with an illuminated frontispiece on fol. 257[b].

کنون تاج و اورنگ لهراسپ شاه
بیارایم و بر نشادم بگاه
چو لهراسپ بنشست بر تخت داد
بشاهنشهی تاج بر سر نهاد

The copy is not dated; apparently 17th century.

A note on the title-page by ابن محمد واجد لطف الله says that the MS. once belonged to him. The note is followed by his seal, dated A.H. 1178.

Two seals of حاجی مهدی علیخان are found at the end, and another at the same place, dated A.H. 1155, faintly reads thus

اضعف العباد بهروز المنقاد

No. 1793

foll 585 ; lines 25 ; size 11¼ × 6½ ; 8¾ × 4¼

The Same

Another copy of the Shâh Nâmah without any preface. Beginning at once with the poem ·

بنام خداوند جان و خرد الخ *

This copy, like the preceding, is divided into two halves, the second beginning thus on fol 313ᵇ with the accession of Luhrâsp ·

چو لهراسپ آگه شد از کار شاه
ز لشکر که بودند با او براه

Written in ordinary Nasta'lîq in four columns with an illuminated 'Unwân. There are upwards of fifty tasteless miniatures of quite modern Indian style

Dated Kashmîr, Tuesday, 23 Ramadân, A H. 1246. The name of the scribe is given thus in the colophon :

بید فقیر الحقیر سراپا تقصیر المذنب امیدوار شفاعت احمد ص
غفر الله ذنوبه *

No. 1794

foll 619 . lines 25 ; size 12½ × 7¾ ; 9 × ¾

The Same

Another copy of the Shâh Nâmah, without any preface. Beginning at once with the poem —

بنام خداوند جان و خرد الخ *

Written in fair Nasta'lîq within coloured and gold-ruled borders in four columns with a beautifully illuminated 'Unwân.

About forty miniatures in ordinary Indian style. Several folios have been supplied in a later hand.

Dated 3 Dul-qa'd. A H 985.

Scribe ابن ابو المكارم سعد الله الصحائی

No. 1795

foll. 384; lines 21; size 10×6½; 7×4½

The Same

A copy of the second half of the Shâh Nâmah beginning with the accession of Gushtâsp, together with a fragment of the first half:

The second half, comprising foll. 1–301, begins thus:—

چو گشتاسپ را داد لهراسپ تخت

فرود آمد از تخت و بر بست رخت

The fragment of the first half, wrongly placed after the second, occupies foll. 302ᵃ – 384ᵇ and ends with:—

داستان خواب دیدن فردوسی دقیقی شاعر را *

The second half ends with the rare epilogue, quoted in Rieu ii, p. 535ᵃ, and Ethé, Ind. Office Lib. Cat. No. 878, in which the date of completion of the Shâh Nâmah, A.H. 389=A.D. 999, is given:—

اگر سال نیز آرزوت آمدست

نهم سال هشتاد یا (read با) سیصد ست

Written in ordinary Nasta'lîq in four gold-ruled columns with an illuminated head-piece.

In the following spurious colophon, in which the scribe is called ابن یحیی, the date of transcription of the copy is given as A.H. 789, but the hand writing, the appearance of the MS., etc., clearly show that it was written in the 18th century:—

کتبه العاصی ابن یحیی فی اربعة شهر رمضان المبارک سنة تسع و ثمانین و سبع مایة *

Miniatures of ordinary Indian style on foll. 22ᵇ, 24ᵃ, 45ᵇ, 67ᵃ, 78ᵇ, 86ᵃ, 95ᵃ, 121ᵇ, 147ᵇ, 161ᵃ, 176ᵃ, 188ᵃ, 195ᵃ, 201ᵇ, 208ᵇ, 215ᵃ, 223ᵃ, 228ᵇ, 238ᵇ, 243ᵃ, 250ᵃ, 251ᵃ, 256ᵃ, 265ᵃ, and 357ᵃ.

A large number of folios are missing and some are misplaced. The correct order should be foll. 300–384, 1–142, 144–149, 143, 150–301.

A good deal of the earlier portion of the first half is missing.

No. 1796

foll 297, lines 15; size $9\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$

خلاصهٔ شاهنامه

KHULÂṢAH-I SHÂH NÂMAH

Tawakkul Beg bin Tûlak Beg's abridgment of Firdausi's Shâh Nâmah. See No. 10.

Beginning as usual :—

حمد بیغایت و ثنای بی نهایت الخ *

Written in ordinary Indian Ta'lîq

Dated 3 Ṣafar, A.H. 1239.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

A note on a flyleaf at the beginning says that one Sayyid Qâsim 'Alî purchased this MS. for rupees two only.

No. 1797

foll. 160; lines 18, size $11\frac{3}{4} \times 6\frac{1}{2}$; 8×4

The Same

Another copy of the same abridgment of the Shâh Nâmah beginning as usual.

This copy contains a large number of miniatures in a quite modern and tasteless Indian style

Written in ordinary Nasta'lîq with an illuminated head-piece.

Not dated; 19th century

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places in the copy

No. 1798

foll. 180; lines 25; size $15\frac{1}{4} \times 7\frac{3}{4}$; $12 \times 5\frac{1}{2}$

شهریار نامه

SHAHRIYÂR NÂMAH

One of several poems written in imitation of Firdausî's Shâh Nâmah. Its hero is Shahriyâr, son of Barzû, the son of Suhrâb bin Rustam.

Beginning :—

بنام خداوند هشت و چهار   بپیوستم آغاز این یادگار

The authorship of this work, like that of some other imitations of the Shâh Nâmah, *e.g.*, the Sâm Nâmah (see No. 1799), the Garshâsp Nâmah (see No 1792, foll. 523–606) is disputed.

A copy of the Shahriyâr Nâmah, containing some fragments of the poem, is noticed in Rieu ii, p. 542 In the concluding lines of that copy, quoted in Rieu, *loc. cit.*, the author calls himself Mukhtârî, that is to say, the well-known poet Sirâj ud-Dîn 'Usmân bin Muhammad ul-Mukhtârî of Gaznî, who at first adopted the poetical title of 'Usmân, but subsequently changed it to Mukhtârî, and who, according to some, died in A.H. 554=A.D 1159, but according to others in A H 544=A D. 1149 (see No 21 where a copy of his Dîwân is noticed). It is also stated in Rieu's copy that Mukhtârî wrote the poem in the space of three years, for Mas'ûd Shâh, who, as pointed out by Rieu, can be no other than Mas'ûd bin Ibrâhîm (A.H. 481–508 =A.D. 1088–1114), the great-grandson of Sultân Mahmûd The epilogue in the present copy is hopelessly damaged, and all the distichs in the fourth column, sixteen in all, are missing Again, the concluding lines, quoted in Rieu, do not agree with those in the present copy, save and except the following first part of Rieu's first verse (the second part missing here) in which the title of the work appears :—

بسر شد کنون نامهٔ شهر یار   ... ...

From the concluding lines, as extant in the present copy, and from other passages in the work, it would appear that the author of the work is the celebrated poet Farrukhî, and that he wrote it, in the space of twelve years, for Sultân Mahmûd. The concluding lines are as follows :

'در خاتمهٔ شهریار نامه'

بسر شد کنون نامهٔ شهریار

... ...

دو شش سال بردم بدین نامه رنج
که تا این در آمد سزاوار گنج
سپاس آنکه این نامه انجام یافت

... ...

بداردش یزدان بلند از جهان
کسی را که این دفتر راستان
بدست اندر آید دعای بخوان

... ...

بآمرزشی یاد آرد مرا
به نیکی بهر جا شمارد مرا
بماند بسا این سخن یادگار

... ...

که من زیر این خاک باشم بگور
نتابد به من ماه و ناهید و هور
چو زین نامه پرداختم خامه را

... ...

ز گشتاسب آمد سخنها بیاد
که رفت از پدر خشم کین (همچو باد ؟)
چو رفت از در شاه گشتاسب خوار

... ...

بسا رنجها کامدش در جهان
همیگشت هر سو خلیده روان

نـه کـس آکـه از کار آزاده شـاه

... ...

بسا سالیان کشـت اندر جهـان

بـر از درد در کشـور هنـدوان

پشیمان شد از رفتن و خشم خویش

... ...

پس از رنج بسیـار ازان مرز بوم

گذار اوفتـادش سـوی شهـر روم

الا ای خردمنـد دانـش فزای

... ...

بگفتـم که فردوسي آن گفته بود

گهـرهای شایستـه را سفتـه بود

مرا زین سخنهـا دل آرام یافت

... ...

شد ایـن گفتنیهـا سراسر تمـام

بنـام شهنشـاه فرخنـده نـام

چو از فرخي نامـه آمد بـه بن

ز فردوسی .. ..

The copy ends with the following lines in which the author refers to the Gushtâsp Nâmah of Firdausî.

'کشتاسب نامه فردوسی انجا خوانده شود'

شنو تا چه گوید در این داستان ... ...

بدینگونه آرد سخـن درمیان حکیم خردمنـد روشـن روان

که گشتاسپ چون شد ز پیش پدر ... ...

بـس از رنـج بسیار گاه بروم برو بود اختر بد اندیش شوم

نکوهش ازان بهر لهراسب بود غم و رنج تن بهر گشتاسب بود

Again, the name of the author (Farrukhî) and of his royal patron Sultân Maḥmûd are found in the following lines on fol. 46ª, relating to Rustam's expedition to Khâwar against the demon Iblîs :—

جهان تا بود شاه محمود شیر   بود با کلاه و نگین و سریر

که بیدار شاهست و دارد خرد   ازو دور بادا همی چشم بد

کنون شهریارا ز لهراسب شاه   یکی داستان آورم پیش گاه ...

بسندد اگر شاه را آفرین   ز نظمم شود پر ز غلغل زمین

بماند مرین داستان یادگار   شود فرخی زین نشان پای دار

The names of Farrukhî and Maḥmûd are found again in the concluding lines of the story relating to the destruction of the boat of Farâmurz, fol. 65ª :—

ز اقبال شاه ملایک سپاه   ملک قدر جم جاه محمود شاه

شه داد گستر خدیو زمن   که بر خاتمش مهر باشد نگین

به پایان رسید این سخنهای من   بود بر سپهر سخن جای من

جهان تا بود شاه را گاه باد   سر اخترش برتر از ماه باد

سر چتر او باد بر ماه و مهر   سپه انجمش باد و میدان سپهر

جهان تا بود گاه محمود باد   سوی داد و دین راه محمود باد

سر فرخی زو برآمد بماه   که شد داستان سنج در پیش شاه

In the beginning of the story relating to the horse of Rustam who fell into the river and reached the shore after three days, and was caught hold of by Farâmurz, the name of Sultân Maḥmûd appears thus, fol. 131ª :—

کنون از پی رخش آید سخن

نخست اندرین نامور انجمن

بر شاه محمود آرم نخست

بگویم چو دیدم بدفتر درست

The names of the author and his royal patron are found again on fol. 151ª in connection with Shahriyâr's expedition against Mâzandarân :—

کنون رزم مازندران آورم
بنوی برت داستان آورم
سرو تاج محمود بادا بلند
کزو فرخی شد به تن ارجمند

The poem, consisting of about eighteen thousand verses, begins with a short doxology in which the royal personage for whom the work is written is said to be "Abbâs S̱ẖâh of Persia." This spurious insertion is most probably due to the ludicrous ingenuity of a person who had a fancy for the so-named king.

The name 'Abbâs S̱ẖâh appearing in the following lines has been lately inserted by scratching out the original name, most probably Maḥmud S̱ẖâh :—

بنام شهنشاه ایران دیار
بسفتم مر این گوهر شاهوار
شه شهریاران گیتی پناه
فلک قدر جم جاه عباس شاه (محمود شاه؟)

The greater portion of the work treats of S̱ẖahriyâr's adventures in India. The concluding sections relate how Farânak, Queen of Sarandîb, treacherously poisons S̱ẖahriyâr, and in return is slain by Rustam.

Fol. 179, which probably belongs to an earlier part of the work, relates how Nus̱ẖwâd Hindî was killed by S̱ẖahriyâr.

Written in fair Nasta'lîq in four columns within coloured-ruled borders.

Not dated; 17th century.

Several notes and 'Arḍ-dîdahs of the nobles of Jahângîr and S̱ẖâh Jahân's courts are found on the title-page.

No. 1799

foll. 123 ; lines 25 ; size 14¼ × 7¼ ; 12 × 5¾

سام نامه

SÂM NÂMAH

Another poem in imitation of Firdausî's Shâh Nâmah, celebrating the exploits of Sâm, son of Narîmân, and his love adventures with Parîdukht, the Chinese princess.

Beginning at once with the accession of Minûchihr :—

پس انکه یکی هفته بگذاشتند همه ماتم و سوگ او داشتند

The poem begins with some verses of the Shâh Nâmah (No. 1792, fol. 31ᵃ) relating to the Court held by Minûchihr.

The original poem begins with a hunting expedition of Sâm, and his falling in love with Parîdukht, whom he saw in a dream. The poem concludes with Sâm's return to Zâbul with Parîdukht.

Neither the author's name, nor the title of the work, appears in the text, but the copy bears the endorsement Sâm Nâmah.

The Sâm Nâmah is sometimes ascribed to Khwâjû Kirmânî (*d.* A.H. 753 = A.D. 1352), who has been mentioned in this Catalogue, No. 143, as the author of a Dîwân. For further particulars of the poem see Rieu ii, p. 543 ; Rieu Sup. No. 196 II. Comp. Spiegel, Eran, vol. i, p. 559 ; Ethé, Litteraturzeitung, 1881, No. 45 col. 1736 and Bûhâr Lib. Cat. i, p. 243.

The verse bearing the author's name Khwâjû, quoted in Rieu *loc. cit.*, il neither found in the present copy, nor in that in the Bûhâr Library.

Written in fair Nasta'lîq in four columns within coloured-ruled borders.

Not dated : 17th century.

No. 1800

foll. 44 ; lines 25 ; size 14¼ × 7½ ; 12 × 5¾

نریمان نامه

NARÎMÂN NÂMAH

This poem, celebrating the exploits of Narîmân, and his love adventures with Humâi, forms probably a portion of the Sâm Nâmah noticed under No. 1799.

Beginning :—

فریدون چو ضحاک را کرد پست روان از بر تخت جم بر نشست

The poem begins with the accession of Farîdûn. There is a *lacuna* after fol. 1ᵇ and the earlier portion, relating how Narîmân fell in love with Humâi, whom he saw in a dream, is missing.

The concluding portion contains an account of the birth of Sâm.

The MS. is incomplete and ends abruptly with the following verse :—

پسر از آفرین لب ز ایوان او سوی شهریار جهان کرد رو

Neither the author's name, nor the title of the work, is found in the text, but on the title-page the work is called نریمان نامه.

The copy contains about four thousand verses.

Written in fair Nasta'lîq in four columns within red-ruled borders.

Not dated ; 17th century.

No. 1801

foll. 174 ; lines 23 ; size 12¾ × 9½ ; 9¾ × 6¾

صولت فاروقي

ṢAULAT-I FÂRÛQÎ

A later imitation of Firdausî's Shâh Nâmah, containing a poetical history of the early Moslem conquests, especially of Syria, during the Caliphate of Abû Bakr, translated from Alî 'Abd Ullah Muḥammad bin 'Umar ul-Wâqidî's (*d.* A.H. 207 = A.D. 823) well-known work فتوح الشام.

Translator : Muḥammad Bakhsh with the *takhalluṣ* Âshûb محمد بخش المتخلص به آشوب.

Beginning :—

بنام خداوند حی احد

خداوند بی والد و بی ولد

The poem, like the Arabic original, is divided into two volumes, the present copy comprising the first.

In the beginning the translator finds faults with Firdausî's Shâh Nâmah as containing false and exaggerated accounts of infidels and fire-worshippers, and speaks of Niẓâmî in laudable terms.

The date of completion of the poem, given at the end of the table of contents, p. 34, is Saturday, 22 Dulqa'd, A.H. 1160=A.D. 1747

In two places in the table of contents, pp. 22 and 24, it is said that some passages that were missing from, or wanting in, this copy were added on the 29th of Rabî' I, A.H. 1179=A.D. 1765.

The table of contents, given at the beginning of the copy, occupies pp. 1–33.

Written in a hasty Indian Ta'lîq in four columns.

Not dated ; 18th century.

(Nos. 1802-1803)

foll. 46 ; lines 12 ; size 8¼×5¼ ; 6½×3¼

رباعیات عمر خیام

RUBÂ'IYÂT-I 'UMAR KHAYYÂM

Two copies of the Rubâ'is of 'Umar Khayyâm bound together. See No 16

I foll. 2ᵃ–29ᵃ

No. 1802

This copy contains 338 Rubâ'îs, without any alphabetical order.

Beginning :—

آمد سحری ندا ز میخانهٔ ما الخ *

The last Rubâ'î runs thus :—

ای آنکه توئی خلاصهٔ کون و مکان الخ *

II. foll. 35^b–46^b

No. 1803

This copy, likewise not arranged alphabetically, contains 133 Rubâ'îs.

Beginning :—

خورشید کمند بر بام نگند الخ *

The last Rubâ'î runs thus :—

یاران چو باتفاق دیدار کنید الخ *

Umrao Singh Sher Gil, who presented the MS. to this library, gives the following particulars of these two copies at the beginning :—

"Presented to the Oriental Public Library, Bankipore.

30th March, 1922 (*Sd.*) UMRAO SINGH SHER GIL

SIMLA

Two manuscripts in permanent ink, of the (1) Re-arranged selections from the quatrains of Omar Khayyam, and (2) his quatrains which are the probable sources of Edward Fitzgerald's English Rubaiyat of Omar Khayyam, made and written out by Sirdar Umrao Singh Sher Gil of Majitha, while staying in Hungary (Europe) in 1920."

Umrao Singh further adds a long note, on the life and thought of Khayyâm, occupying foll. 29^b–34^a.

Written in ordinary Nasta'lîq within floral borders.

No. 1804

foll. 7 ; lines 30 ; size 9 × 6¼ ; 6½ × 4¼

رباعیات خیام

RUBÂ'IYÂH-I KHAYYÂM

A very modern copy of a collection of Khayyam's Rubâ'îs. See No. 16.

Beginning :—

ای در حرم ذات تو عقل اله نی الخ *

This collection consists of 101 Rubâ'îs.

Written diagonally in ordinary Ta'lîq.

Not dated ; 19th century.

No. 1805

foll. 307 ; lines 17 ; size 7¾ × 4¾ ; 5¼ × 2¼

حديقة الحقيقه

ḤADÎQAT UL-ḤAQÎQAH

A copy of Ḥakîm Sanâ'îs Ḥadîqah. See Nos. 17–21.

Beginning (without preface) :—

ای درون پرور برون آرای الخ *

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece

The MS. is worm-eaten, and the latter part is very much damaged.

Not dated ; 18th century.

No. 1806

foll. 94 ; lines 17 ; size 9¼ × 5½ ; 6 × 2¾

تحفة العراقين

TUḤFAT UL-'IRÂQAYN

A copy of Khâqânî's Tuḥfat ul-'Irâqayn. See Nos. 32, vi, and 33.

Beginning as usual :

مائیم نظارگان غمناک الخ *

Written in fair Nasta'lîq.

Dated A.H. 1024.

No. 1807

foll. 94 ; lines 17 ; size 10 × 6¼ ; 7½ × 3½

The Same

A slightly defective copy of Khâqânî's Tuḥfat ul-'Irâqayn. The first forty-eight *Bayts* are wanting, and the MS. opens abruptly with the following distich :—

خلعت تو دهی و وا ستانی

Written in ordinary Nasta'liq with marginal notes and interlinear glosses.

Dated 9 Dul-qa'd, A.H. 1092.

A seal of one سيد اصغر حسين, dated A.H. 1271, is found at the end.

No. 1808

foll. 353 ; lines 21 ; size 10¼ × 6½ ; 8 × 4¼

خمسۀ نظامي

KHAMSAH-I NIẒÂMÎ

A copy of Niẓâmî's Khamsah. (See Nos. 37–45a)

I. مخزن الاسرار Makhzan ul-Asrâr, fol. 1b.
II. خسرو و شيرين Khusrau wa Shîrîn, fol. 29b.
III. ليلي و مجنون Laylâ wa Majnûn, fol. 111b.
IV. هفت پيکر Haft Paykar, fol. 167b.
V. اسکندر نامه Iskandar Nâmah, fol. 228b.

Written in ordinary Nasta'lîq in four columns within gold and coloured-ruled borders, with illuminated head-pieces at the beginning of each poem.

Dated, Muḥarram, A.H. 1041.

Scribe : سلطان محمود ولد ملک علي سبزواري.

The upper parts of the last three folios are torn away.

A note on the title-page says that the copy was presented to the library by Khân Bahâdur Doctor Aṣdar 'Alî Khân on the 1st of February, 1924.

No. 1809

foll. 246 ; lines 21 ; size 12 × 8 ; 7½ × 4¾

The Same

Another copy of Niẓâmî's Khamsah.

I. مخزن الاسرار Makhzan ul-Asrâr, fol. 1b.
II. خسرو و شيرين Khusrau wa Shîrîn, fol. 29b.
III. هفت پيکر Haft Paykar, fol. 103b.
IV. اسکندر نامه Iskandar Nâmah, fol. 148b.

The colophon at the end of this poem is dated Shawwâl, A.H. 1047.

The second part of the Iskandar Nâmah, called اقبالنامه Iqbâl Nâmah, begins on fol. 211ᵇ.

The Laylâ wa Majnûn is wanting in this copy.

Written in ordinary Nasta'lîq in four columns within gold-ruled borders with an illuminated head-piece at the beginning of each work.

The colophon at the end of the copy is dated, Ḏul-ḥijjah, A.H. 1046.

Scribe : خضر بن حسین.

Pictures, all tasteless, on foll. 37ᵇ, 40ᵃ, 44ᵃ, 52ᵃ, 69ᵇ, 78ᵇ, 88ᵇ, 91ᵇ, 94ᵃ, 97ᵇ. 110ᵇ, 114ᵇ, 116ᵃ, 142ᵇ, 147ᵇ, 179ᵇ, and 203ᵃ.

A note at the end by سلیمان خوشقباش المتخلص بنپش (probably a mistake for نپش) says that he purchased the MS. at Qazwîn in Ramaḍân, A.H. 1064.

A seal of one محمد بن المرحوم الحاج ابراهیم, dated A.H. 1241, is found on the title-page.

No. 1810

foll. 218 ; lines 25 ; size 9¾×6 · 6½×3½

The Same

A beautifully written copy of Niẓâmî's Khamsah.

I. مخزن الاسرارا Makhzan ul-Asrâr, fol. 1ᵇ.
II. خسرو و شیرین Khusrau wa Shîrîn, fol. 25ᵇ.
III. لیلي و مجنن Laylâ wa Majnûn, fol. 101ᵇ.
IV. اسکندر نامه Iskandar Nâmah, fol. 149ᵇ.

The اقبال نامه. or the second part of the Iskandar Nâmah, is wanting.

The هفت پیکر Haft Paykar is also wanting in this copy.

Written in beautiful minute Nasta'lîq, in four columns, within gold-ruled borders, with an illuminated head-piece at the beginning of each poem.

Not dated ; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1811

foll. 21 ; lines 25 ; size 8 × 5¼ ; 4½ × 3½

خسرو و شرین

KHUSRAU WA SHÎRÎN

A fragment of Niẓâmî's Khusrau wa Shîrîn, beginning as usual :—

خداوندا در توفیق بکشای الم *

This correct valuable copy, written in the 16th century, comprises only one-fourth of the entire poem.

Folios are missing in several places and the copy breaks off with he following line :—

حمایل دستها بر کردن یار

درخت نارون بیچیده با نار

That the present fragment forms a part of Niẓâmî's Khamsah is vident from the fact that the title-page contains the following olophon of the Makhzan ul-Asrâr, written in the same hand as the est.

تمام شد کتاب مخزن الاسرار بحمد الله تعالی .... فی تاریخ
سلخ جمادی الاول سنه اثنین و عشرین و تسعمایه .... ابوالفتح بن
احمد ...... *

Written in a learned Nasta'lîq slightly inclined towards Naskh, n four columns, within gold-ruled borders.

Not dated ; 16th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân nd Sayyid Khwurshîd Nawwâb are found at the beginning and end f the copy.

No. 1812

foll. 101; lines (centre col.) 17; margl. col. 32; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3\frac{1}{4}$

اسکندر نامه

ISKANDAR NÂMAH

A copy of Niẓâmî's Iskandar Nâmah, called here شرف نامهٔ اسکندری; beginning as usual:—

خدایا جهان پادشاهی تراست الخ *

The second part, or the اقبال نامه, is wanting.

The last eleven verses are wanting in this copy, and it breaks off with the following line:—

بنام تو کردم من این نامه را
که زرین کند نقش تو خامه را

Written in ordinary Nasta'lîq with an illuminated head-piece.

Not dated; 16th century.

Presented by Sayyid Sulṭân ud-Dîn Ḥusayn on 6th November, 1918.

No. 1813

foll. 183; lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$. $6\frac{1}{2} \times 3\frac{3}{4}$

The Same

Another copy of the first part of Niẓâmî's Iskandar Nâmah: beginning as usual:—

خدایا جهان پادشاهی تراست الخ *

The earlier part of the MS. contains marginal notes and annotations.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 1814

foll. 94; lines 13; size $7\frac{3}{4} \times 5$; 6×4

اسکندر نامه

ISKANDAR NÂMAH

An incomplete and hopelessly damaged copy of the first part of Niẓâmî's Iskandar Nâmah, entitled variously as Sharaf Nâmah-i Iskandarî or Iskandar Nâmah-i Barrî. See No. 37–V.

Opening abruptly:—

سواد سفینه بکیوان سپرد
بجز گوهر پاک با خود نبرد

The copy breaks off with the account of the death of Darius and his last will to Alexander. The last verse is:—

دل روشن از روشنک بر متاب
که با روشنی به بود آفتاب

In many places patches of thick paper render the contents illegible.

Written in ordinary Nasta'lîq with interlinear glosses.

Not dated; 19th century.

No. 1815

foll. 362; lines 21; size $8\frac{3}{4} \times 6$; $6\frac{3}{4} \times 4\frac{1}{2}$

مثنوي رومي

MAṢNAWÎ-I RÛMÎ

A beautifully written, but damaged, copy of Jalâl ud-Dîn Rûmî's Maṣnawî. See Nos. 59–86.

Beginning with the author's Arabic preface to the first Daftar:

هذا الکتاب المثنوی المعنوي و هو اصول اصول اصول الدين في كشف
اسرار الوصول و اليقين الخ *

Beginning of Daftar I, fol. 1ᵇ:

بشنو از ني چون حکايت ميکند الخ *

Daftar II, beginning with the preface, fol. 60[a] :

بیان بعضی از حکمة تاخیر مجلد دوم الخ *

The poems itself begins thus on fol. 60[b] :

مدتی این مثنوي تاخیر شد الخ *

Preface to Daftar III, beginning on fol. 109[a] :

الحکم جنود الله الخ *

Beginning of Daftar III, fol. 109[b] :

ای ضیاء الحق حسام الدین بیار الخ *

Preface to Daftar IV, beginning on fol. 176[a] :

راجع زاید علی تامئیل الطعن الرابع الی احسن المرابع الخ *

Beginning of Daftar IV, fol. 176[b] :

ای ضیاء الحق حسام الدین توئی الخ *

Preface to Daftar V, beginning on fol. 230[a] :

حاصل انکه شریعت همچو علم - عنده مفاتیح القلوب الخ *

Beginning of Daftar V, fol. 230[b] :

شه حسام الدین که نور انجم است الخ *

Preface to Daftar VI, beginning on fol. 293[a] :

ایشان دایره کشیده اند - این مجلد ششم است که ازان تجاوز نکنند الخ *

Beginning of Daftar VI, fol. 293[b] :

اي حیات دل حسام الدین بسی الخ *

Written on thin paper in beautiful Naskh in four columns within gold-ruled borders with illuminated head-pieces at the beginning of each Daftar.

In the colophon to the first Daftar, fol. 59[b], the scribe حسین ابن محمد رضا الرضوی الملقب به محسن says that he completed its transcription on the 11th of Dulqa'd, A.H. 1116.

No. 1816

foll. 306 ; lines 25 ; size $12 \times 7\frac{1}{2}$; $7\frac{3}{4} \times 5$

The Same

Another damaged and worm-eaten copy of Rûmî's Maṯnawî.

Daftar I, begins on fol. 1ᵇ :

بشنو از نی الخ *

Daftar II, begins on fol. 53ᵇ :

مدتی این مثنوی تاخیر شد *

Daftar III, beginning on fol. 97ᵇ :

ای ضیاء الحق حسام الدین بیار الخ *

Daftar IV, begins on fol. 160ᵇ :

ای ضیاء الحق حسام الدین توئی الخ *

There is a lacuna after fol. 204ᵇ.
Daftar V, begins on fol. 205ᵇ :

شه حسام الدین که نور انجم است الخ *

Daftar VI, beginning on fol. 257ᵇ :

ای حیات دل حسام الدین بسی الخ *

Written in ordinary Nasta'lîq in four columns.

The colophon of the first Daftar, fol. 52ᵇ, is dated 29 Shawwâl, A.H. 1089, and of the last, A.H. 1094.

Scribe : نور محمد عرف سیهام.

Copious notes and annotations.

No. 1817

foll. 364 ; lines 21 ; Size $9\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$

The Same

Another copy of Rûmî's Maṯnawî.

Beginning with the author's Arabic preface to the first Daftar :

هذا کتاب المثنوي و هو اصول اصول الدین الخ *

Beginning of Daftar I, fol 2[b].

Daftar II, with the preface, fol. 61[b].

Daftar III, with the preface, fol. 115[b].

Daftar IV. The earlier portion of this Daftar is missing, and it opens abruptly thus on fol. 185[a]:

آنچنانش تنگ آورد آن قضا الخ *

Daftar V, with the preface, fol. 236[b].

Daftar VI, with the preface, fol. 298[b].

Written in small Nasta'liq in four columns with copious notes and annotations.

Not dated; 17th century.

The title-page bears a seal of one سید محمد شمس الدین, dated A.H. 1267.

No. 1818

foll 293, lines 25; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$

The Same

A very minutely written, but damaged copy, of **Rûmî's** Masnawî

Daftar I, with the author's Arabic preface, fol 1[b].

Daftar II, with the preface, fol. 49[b].

Daftar III, with the preface, fol 90[b].

Daftar IV, with the preface, fol. 143[b].

Daftar V, with the preface, fol. 188[b].

Daftar VI, with the preface, fol 237[b].

Written in minute Nasta'liq in four columns within gold borders with illuminated head-piece at the beginning of each Daftar.

Copious marginal notes and explanations

Not dated; 17th century.

No. 1819

foll. 129; lines 13; size 7 × 4¼; 4½ × 2¾

(انتخاب مثنوي رومی)

(INTIKHÂB-I MAṢNAWÎ-I RÛMÎ)

Selections from the Maṣnawî of Rûmî, without title or author's name.

Beginning:—

ای خدا ای فصل تو حاجت روا   با تو یاد هیچ کس نبود روا

The work consists of selections from the Maṣnawî, summarily grouped under seventy-six *Bâb*, each treating of a particular subject. The work begins at once with the first *Bâb*, في توحيد الباری عز اسمه, and ends with the seventy-sixth في صوت الابرار.

A list of the contents, occupying four folios, is given at the end of the work.

Written in ordinary Nasta'lîq.

According to the colophon the scribe حکمت الله transcribed this copy in Jumâdâ II, A.H. 1237, for his friend Maulawî Ibrâhîm.

No. 1820

foll. 12; lines 16: size 8¾ × 5¾; 6½ × 3½

مرغوب القلوب

MARĠÛB UL-QULÛB

A slightly defective copy of the well-known Maṣnawî on the elements of mysticism and Ṣûfîsm, generally ascribed to the celebrated mystic Shams ud-Dîn Tabrîzî (d A.H. 645 = A.D. 1247), the spiritual guide of Jalâl ud-Dîn Rûmî.

This copy, agreeing with No. 1841 in Ethé, Ind. Office Lib. Cat., begins with a short preface. The authorship is ascribed to Shams-i Tabrîzî.

Beginning of the preface, fol. 1ᵃ.

الحمد لله رب العالمين ...... این کتاب مرغوب القلوب از گفتار شيخ المشايخ قطب المحققين ...... شمس الدنيا و الدين شمس تبریزی قدس الله سرة العزيز است تصنيف از برای همه مریدان *

The poem itself begins thus on the same folio :

بکویم حمد رب العالمیــن را   عطا کو کرد بر ما عقل دین را

The date of composition, given in some copies, is A.H. 757=A.D. 1356, and as Shams-i Tabrîzî, to whom the authorship is ascribed, died in A.H. 645=A D. 1247, that is to say, 112 years before the composition of the work, the statement seems to be quite unfounded. Comp. Ethé, India Office Lib. Cat. Nos. 1840–1841, and 1765, 10; G. Flügel i, p. 526; Rieu ii, p. 874; Bâhâr Lib. Cat. vol. i, No. 476-vii. See also Ḥâj Khal. v, p. 495.

This copy does not give the date of composition. Like the India Office Lib copy, No. 1841, the text, consisting of one or more verses, is followed by Ḥadîṣ or quotations from the Qurân illustrating the meaning of the text.

The ten *Faṣl*, into which the poem is divided, are as follows :

1. در بیان توبه, on fol. 3ᵃ.
2. در بیان روح (not marked), on fol. 4ᵃ.
3. در وضو که سلاح المومنین است, on fol. 5ᵇ.
4. در ترک دنیای دون, on fol. 7ᵃ
5. در بیان تجرید و تفرید, on fol 8ᵇ.
6. در بیان معرفت, on fol. 9ᵇ.
7. در بیان عشق و محبت, on fol 7ᵇ.
8. در بیان عاشق و معشوق, on fol. 8ᵃ.
9. در بیان فنا و بقا, on fol. 8ᵃ.
10. در بیان سفر و اقامت

In the colophon the work is called حقایق نامه, and is ascribed to Shams ud-Dîn Tabrîzî :

تمام شد حقایق نامه شیخ المشایخ اعرف العارفین زبدة السالکین احق المحققین سپه سالار میدان طریقت شاهسوار مردان حقیقت شمس الدنیا و الدین ...... حضرت شمس الدین تبریز نور الله نوره و روح الله روحه *

Written in fair Nasta'lîq. The Arabic quotations are written in good Naskh.

Dated 2 Jumâdâ II, year not given ; apparently 18th century.

No. 1821

foll. 210 ; lines 17 ; size 9 × 4¾ ; 6¼ × 3

دیوان خسرو

DÎWÂN-I KHUSRAU

A copy of Khusrau's Dîwân. See Nos. 125 and 127.
Beginning :—

ای ز خیال ما برون در تو خیال کی رسد الخ *

Corresponding to fol. 196ª (margin), No. 125.

The Gazals are arranged in alphabetical order except the first six. The first of the alphabetical Ġazals begins thus on fol. 3ª :

چو در چمن روی از خندهٔ لب مبند انجا الخ *

Written in ordinary Nasta'lîq.
Dated A.H. 1098.
Scribe : عباد الله.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1822

foll. 378 ; lines 21 (centre column) ; marginal col. 14 ;
size 10 × 5¾ ; 6¾ × 3¾

کلیات سعدی

KULLIYÂT-I SA'DÎ

A copy of Sa'dî's Kulliyât. See Nos. 91–93.
Contents :
Beginning with Bîsitûn's preface :—

شکر و سپاس معبودیرا جل جلاله الخ *

I. The usual six Risâlahs. The first (در تقریر دیباچه) beginning on fol. 3ª :

سپاس بیغایت و ستایش بی نهایت الخ *

Second Risâlah (در مجلس پنجگانه), in five Majlis, (1) on fol. 6ª; (2) on fol. 8ª (margin); (3) on fol. 11ª (without heading); (4) on fol. 12ᵇ (margin); (5) on fol. 15ª.

Third Risâlah (در سوال صاحب دیوان), on fol. 19ᵇ.

Fourth Risâlah (در عقل و عشق), on fol. 20ᵇ.

Fifth Risâlah (در نصیحت الملوک), on fol. 22ª.

Sixth Risâlah subdivided into the usual three Ḥikâyât, viz., (1) سلطان اباقا, fol. 27ᵇ (margin); (2) wrongly styled رسالة در نصیحت ملوک, fol. 28ᵇ; (3) رسالۀ ملک شمس الدین تازی گوی, fol. 30ª.

In the conclusion of this section the scribe محمد جعفر شیرازی says that he completed the transcription in Jumâdâ II, A.H. 1046.

II. گلستان Gulistân, fol. 31ᵇ.

The colophon, fol. 86ª, is dated 19 Jumâdâ II, A.H. 1046, wrongly written 1460.

III. بوستان Bûstân, fol. 86ᵇ.

The colophon, fol. 165ª, is wrongly dated thus:

تحریر في ۱۴۱۰ شهر رجب سنه ۱۴۶ probably meant for 14 Rajab, A.H. 1046.

IV. قصاید عربي, beginning on fol. 165ᵇ:

حبست بجفنی الخ *

V. قصاید فارسي, arranged for the greater part in alphabetical order, beginning on fol. 172ᵇ.

شکر و سپاس نعمت و منت خدایرا الخ *

VI. مراثي beginning on fol. 196ª:

دل شکسته که مرهم نهد دگر بارش *

VII. ملمعات, beginning on fol. 200ª.

تو خون خلق بریزی و روی بر تابی الخ *

VIII. ترجیعات, beginning on fol. 204ª:

ای زلف تو هر خمي کمندي الخ *

IX The colophon, fol. 209ª, is dated Sha'bân, A.H. 146, i.e., 1046.

X. طیبات in alphabetical order, beginning on fol. 209ᵇ:

اول دفتر بنام ایزد دانا الخ *

The colophon, fol. 288ᵃ, is dated Sha'bân, A.H. 1046.

XI. بدايع, in alphabetical order, beginning on fol. 288ᵇ.

الحمد لله رب العالمين علي الخ *

The colophon, fol. 324ᵃ, is dated 9 Ramadân, A.H. 1046.

XII. خواتيم, in alphabetical order, beginning on fol. 324ᵇ.

سپاس و حمد بيپايان خدارا الخ *

The colophon, fol. 335ᵇ, is dated 13 Ramadân, A.H. 1046.

XIII. غزليات قديم in alphabetical order, beginning on fol. 335ᵇ :

اى يار ناگزير كه دل در هواى تست الخ *

XIV. كتاب صاحبيه, beginning on fol. 342ᵃ :

الحمد لله علي نعمة الخ *

XV. رباعيات in alphabetical order, beginning on fol. 366ᵇ :

هر ساعتم اندرون بجوشد خونرا الخ *

XVI. فرديات, beginning on fol. 375ᵃ :

و رب علام صايب الخ *

The colophon is dated 25 Ramadân, A.H. 1046.

Scribe : محمد جعفر ابن عنايت الله شيرازي.

Written in good Nasta'lîq within gold-ruled borders with beautifully illuminated head-pieces at the beginning of each section. The first fourteen folios are supplied in a later hand.

No. 1823

fol. 340 ; lines (centre column) 12 ; margl. col. 28 ; size 12¾ × 8 ; 7½ × 4

The Same

Another copy of Sa'dî's Kulliyât.

Contents :—

I. The usual six Risâlahs, preceded by Bîsitûn's preface, beginning :—

شكر و سپاس معبوديرا جلت قدرته الخ *

There is a *lacuna* after fol. 1ᵇ, and almost the entire portion of Bisitûn's preface, the whole of the first Risâlah (در تقدير ديباچه), and the first Majlis of the second Risâlah are wanting.

The second Majlis of the second Risâlah begins thus on fol. 4^b:

قال الله تعالى يا ايها الذين الخ *

The third Majlis, on fol. 7^b, the fourth, on fol. 9^a (margin); the fifth, on fol. 12^a.

Third Risâlah (در سوال صاحب ديوان) on fol. 17^a.

Fourth Risâlah (در عقل و عشق), on fol. 18^b.

Fifth Risâlah (در نصيحت ملوک), on fol. 20^a.

Sixth Rîsâlah, subdivided into the usual three Ḥikâyât, (حکايت اباقا خان, fol. 27^b; حکايت انکيانو, fol 28^b; حکايت شمس الدين, fol 30^a) begins on fol. 27^b.

II گلستان Gulistân, beginning on fol 30^b with a sumptuously illuminated double-page 'Unwân.

III. بوستان Bûstân, fol 89^b, likewise beginning with a richly illuminated double-page 'Unwân

IV غزليات قديم, arranged in alphabetical order, beginning on fol. 168^b, with a beautifully illuminated double-page 'Unwan:

اى يار ناگزير كه دل در هواى تست الخ *

V. قصايد عربي, fol. 174^b, beginning with an illuminated head-piece and a double-page 'Unwân.

حبست بجعدى الخ *

VI. قصايد فارسي, in alphabetical order, fol. 179^b, beginning with similar illuminations:

شكر و سپاس و منت عزت خدايرا الخ *

Fol. 186 is supplied in a later hand, and is followed by a *lacuna*.

VII في المدايحه و النصيحة, fol. 199^b, beginning with a similar frontispiece and 'Unwân:

وقتها يكدم بر آسودى تنم *

corresponding to the initial Bayt in No. 1125 of Ethé, Ind. Office Lib. Cat. (under the heading Mulamma'ât); No. 683 of Ethé, Bodl. Lib. Cat., and No 782 of Berlin Cat., Pertsch, p. 805.

VIII. ترجيعات, fol. 203^b, beginning with decorations:

اى سرو بلند قامت دوست الخ *

IX. طیبات, preceded by a فهرست occupying foll. 209ᵇ–214ᵃ and arranged in alphabetical order; beginning on fol. 214ᵇ, with a sumptuously illuminated double-page 'Unwân :

اول دفتر بنام ایزد دانا الخ *

X. بدائع, fol. 277ᵇ, beginning with the usual illuminations :

الحمد لله رب العالمین علا الخ *

XI. خواتیم, in alphabetical order, beginning on fol. 296ᵇ, with illuminated head-piece and 'Unwân :

سپاس و حمد بی پایان خدا را الخ *

XII. مقطعات, in alphabetical order, beginning on fol. 304ᵇ, with the usual illuminations :

طریق و رسم صاحب دولتانست الخ *

XIII. مقطعات, another series of Muqaṭṭa'ât, in alphabetical order, beginning on fol. 319ᵇ ·

تو آن نکردی از فعل خیر با من غیر الخ *

XIV. خبیثات, in three Majlis, beginning on fol. 322ᵃ :

قال السعدي الزمني الخ *

XV. First Majlis, beginning on fol. 328ᵇ :

اللعین الشیطان الخ *

XVI. Second Majlis, fol. 330ᵇ (margin) ; beginning :

حدثنا شیخ النسناس ابو نواس الخ *

XVII. Third Majlis, fol. 332ᵃ ; beginning :

چنین میفرماید صاحب السیف و العرس الخ *

XVIII. مضحکات, fol. 333ᵇ ; beginning

شخصی از فقیهی سوال کرد الخ *

XIX. رباعیات, in alphabetical order, beginning on fol. 334ᵇ :

هر ساعتم اندرون بجوشد خونرا الخ *

Written in fair Nasta'lîq within gold and coloured borders with profusely illuminated 'Unwâns and head-pieces at the beginning of each section and with a list of contents occupying two beautifully illuminated pages at the beginning.

Foll. 99–108 are supplied in a modern hand.
Three miniatures of good Persian style on foll. 14ᵃ, 36ᵇ, and 75ᵃ.
Not dated; 17th century.

No. 1824

foll. 261, lines (centre col.) 17; margl. col., 12; size $12\frac{3}{4} \times 8$, $7\frac{1}{4} \times 4$

The Same

A beautiful, well-written and finely illuminated, but hopelessly confused and disordered, copy of Sa'dî's Kulliyât. There are no catch words, and many folios seem to be missing.

The copy begins with the usual six Risâlahs which suddenly break off on fol. 35ᵇ, after which the next folio contains verses belonging to the section قصائد فارسي. The ترجيعات begin on fol. 72ᵃ, followed by طيبات on fol. 76ᵇ. The مراثي begin on fol. 133ᵇ; ملمعات on fol. 138ᵃ; بدائع, on fol. 165ᵃ (most of the folios inserted in this section belong to the section طيبات); غزليات قديم, fol. 220ᵇ (margin); صاحبيه, on fol. 227ᵇ (margin); مقطعات, on fol. 247ᵃ; هزليات, on fol. 251ᵃ; رباعيات, fol. 258ᵇ.

Written in beautiful Nasta'lîq within gold-ruled borders with a beautiful and sumptuously illuminated double-page 'Unwân.

Miniatures of good Persian style on foll. 1ᵃ, 80ᵃ. 109ᵃ, 149ᵃ, and 168ᵇ.

Not dated; 16th century.

No. 1825

foll. 197; lines 16; size $13 \times 8\frac{3}{4}$; $12 \times 7\frac{1}{2}$

The Same

A damaged copy of Sa'dî's Kulliyât. Spaces for headings and Arabic passages have been left blank throughout.

Contents:—

I. Bîsitûn's preface, beginning:—

شكر و سپاس معبودى را جلت قدرته الخ *

II. The usual six Risâlahs, foll. 2ᵇ – 17ᵃ.

III. گلستان Gulistân, foll. 17ᵇ – 55ᵃ.

IV. بوستان Bûstân, foll. 55ᵇ.

The colophon, fol. 97ᵇ (margin), is dated Jumâdâ I, A.H. 1132.

V. قصاید فارسي, in alphabetical order, beginning on fol. 98ᵃ :—

شکر و سپاس و نعمت و منت خدایرا الخ *

VI. مراثي, beginning on fol. 108ᵃ :—

دل شکسته که مرهم نهد دگر بارش الخ *

VII. ملمعات, on fol. 110ᵇ; beginning :—

تو خون خلق بریزي الخ *

VIII. ترجیعات, fol. 112ᵇ; beginning :—

ای زلف تو هر خمي کمندي *

IX. طیبات, in alphabetical order, except the second; beginning :—

اول دفتر بنام ایزد دانا الخ *

X. بدائع, in alphabetical order on fol. 160ᵇ; beginning :—

الحمد لله رب العالمین علی الخ *

XI. خواتیم, in alphabetical order, fol. 181ᵇ, beginning :—

سپاس و حمد بی پایان خدارا الخ *

There are numerous *lacunæ* in the latter portion of the copy, and folios are missing and also misplaced.

Written in ordinary Nasta'lîq.

Not dated; 18th century.

The seal and signature of Sayyid **Ṣafdar Nawwâb** of Patna are found at the beginning and end of the copy.

No. 1826

foll. 149; lines 14; size 8¼ × 4¾; 5¼ × 2¾

بوستان

BÛSTÂN

A good copy of Sa'dî's **Bûstân**; beginning as usual :—

بنام جهاندار جان آفرین *

Written in good Nasta'lîq within gold-ruled borders with an illuminated head-piece.

Not dated; 15th century.

No. 1827

foll. 240; lines 9; size 5¾ × 3½; 3¼ × 1¾

The Same

Another copy of Sa'dî's Bûstân, beginning as usual.

Written in fair Nasta'lîq.

Foll 1-3 and 7 are supplied in a modern hand.

Foll 4-6 are left blank, and the contents are wanting.

The original folios have been placed in new margins.

Dated Aurangâbâd, Rabî' II, A H. 1093.

The name of the scribe is not given, but the last folio contains a note by Muḥammad 'Alî bin Zarrîn Raqam (see Tadkirah-i Khwush Nawîsân, p. 66) saying that he strongly believes that this copy of the Bûstân is due to the penmanship of his father, the celebrated calligraphist Hidâyat Ullah Zarrîn Raqam, who according to the Tadkirah-i Khwush Nawîsân, p. 58 (foot note), died in A.H. 1118 = A.D. 1706. The note is followed by a seal, bearing the inscription محمد علي ابن زرين رقم.

Presented by Sayyid Ṣafdar Nawwâb of Patna.

No. 1828

foll 124; lines 25; size 11¾ × 6¼; 8¼ × 4¼

شرح بوستان

SHARH-I BÛSTÂN

A commentary on Sa'dî's Bûstân, by Tam'z ud-Dîn bin Muḥammad Yâwar تميز الدين ابن محمد ياور.

Beginning:—

بنام خداوند جان آفرین الخ - اکثری بای بنام جهاندار را بای

ابتدائیه گفته اند *

A note at the beginning says that this commentary was lithographed in the Asiatic Lithographic Company Press, Calcutta, in A.H. 1244=A.D. 1828.

According to the colophon, the transcription was completed on the 10th of Shawwâl, A.H. 1254.

Ordinary Nasta'lîq.

Scribe: اکبر علی احمدی عبد اللّٰهی.

The signature of Muhammad Ismâ'îl, the second son of the donor's father, Muhammad Bakhsh Khân, appears at the end of the copy.

No. 1829

foll. 9; lines 12; size 9¼ × 6¼; 7 × 3½

مقدمة الصلوة

MUQADDIMAT UṢ-ṢALÂT

The well-known Masnawî poem on ablution, legal prayer and fasting.

Author: Sharaf ud-Dîn Bukhârî شرف الدین بخاری

Beginning:—

نام حق بر زبان همی رانم   که بجان و دلش همی خوانم

The poem, popularly called, after its first words, نام‌حق Nâm-i Ḥaq, was composed, according to the majority of copies, in the year 693 of the Riḥlat=A.H. 703 (A.D. 1303). This copy, like that at Copenhagen (A. F. Mehren, p. 6, No. VII), contains the wrong date, viz., 393 of the Riḥlat=A.H. 403 (A.D. 1012), which is evidently due to the scribe's careless reading سیصد for ششصد.

For other copies see G. Flügel i, p. 512; Ethé Bodl. Lib. Cat. Nos. 1767 and 1768; Ethé Ind. Office Lib. Cat. Nos. 2554–2558: As. Soc. Bengal, Nos. 548–549.

A commentary on the poem, by Ikhtiyâr bin Ġiyâṣ ud-Dîn ul-Ḥusaynî, is noticed in the Ind. Office Lib. Cat. No. 2558; another, composed by an anonymous author in A.H. 1079=A.D. 1669, is mentioned in As. Soc. Bengal, No. 550.

This copy, full of clerical mistakes, is written in a careless Nasta'lîq.

In the colophon, dated Monday, 6 Jumâdâ I, (the year is not given), it is said that the MS. was copied in the house of Mirzâ Kalb 'Alî Beg, Maḥallah Mundî Dâl, Banâras.

Not dated, apparently, 19th century.

No. 1830

foll. 86 ; lines 15 ; size 9½ × 6 ; 7 × 4

هفت بند و قصاید کاشی

HAFT BAND WA QAṢÂ'ID-I KÂSHÎ

The well-known Seven Stanzas of Kâshî (see Nos. 114–116), together with his Qaṣîdahs.

Beginning of the Haft Band as usual :—

السلام ای سایه ات الخ *

The Qaṣîdahs, without any alphabetical order, begin thus on fol. 4ᵇ :—

ای ز بدو آفرینش پیشوای اهل دین

وی ز عزت مادح بازوی تو روح الامین

Written in ordinary Nasta'lîq.

The title-page contains a seal bearing the following inscription :—

اعتماد الدوله راجه سید یوسف علیخان بهادر *

Not dated ; 19th century.

No. 1831

foll. 122 ; lines 17 ; size 8¾ × 5¾ ; 6¼ × 3¾

معادن الرضا

MA'ÂDIN UR-RIḌÂ

A detailed commentary on the Haft Band of Kâshî, illustrated by sayings of the Prophet, Imâms and other holy and distinguished persons.

Beginning :—

کلامیکه مطلع و مقطعش بحلیه مبانی رفیع مجلی و مزین

است الخ *

The commentator, whose name could not be traced, dedicates the work to Amîr Ḥasan Riḍâ Khân, after whose name it is so entitled.

The date of composition, A.H. 1197=A.D. 1782, is expressed by the title of the work, and is given in a versified chronogram at the end.

The work is mentioned in Sprenger, Oude Cat. p. 457.

Written in ordinary Indian Ta'lîq.

In the colophon, dated 16 Jumâdâ I, A.H. 1245, the scribe سید محمد بخش says that he transcribed this copy for his younger brother Sayyid Aḥmad Bakhsh.

No. 1832

foll. 99 ; lines 16 ; size 11¾×6¾ ; 6½×3½

عمدة المطالب

'UMDAT UL-MAṬÂLIB

Another commentary on the Haft Band of Kâshî.

Commentator : Sayyid Muḥammad Raḍawî سید محمد رضوی.

Beginning :—

الحمد لله الذي ونقنا للانقياد لاوليائه الذين قرن بطاعته طاعتهم الخ *

The work is dedicated to Mirzâ Muḥammad 'Alî Khân, whose name is introduced thus :

نواب دلیر الدوله دلاور الملک مرزا محمد علیخان بهادر فیروز جنگ *

The date of completion of the work, 9 Rabî' I, A.H. 1272=A.D. 1855, is expressed by several chronograms at the end.

Written in ordinary Nasta'lîq within coloured borders with an illuminated 'Unwân.

Not dated ; 19th century.

The name of Sayyid Ṣafdar Nawwâb of Patna, to whom the MS. once belonged, appears on fol. 1b.

A seal bearing the inscription لسان السلطان محمود الدوله منشی محمد صفدر علیخان بهادر, and dated A.H. 1277 is found on the title-page.

A note at the end by Sayyid Muḥammad Ḥasan Khân, better known as Sayyid Muḥammad Nawwâb Raḍawî, says that he purchased the MS. from Munshi Ṭâlib for rupees twelve on the 27th of Muḥarram, A.H. 1290. The note is followed by his seal dated A.H. 1290, and bearing the inscription سید محمد حسن خان عرف محمد نواب رضوی.

No. 1833

foll. 45 ; lines 15 ; size 8¼ × 5 ; 6 × 3

زاد المسافرین

ZÂD UL-MUSÂFIRÎN

A copy of Amîr Ḥusaynî Sâdât's Zâd-ul-Musâfirîn. See No. 117.
Beginning as usual :—

ای بر تر ازان که حمد (همه که) کفتند الخ *

Written in ordinary Nasta'lîq.
Not dated : 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the end of the copy.

No. 1834

foll. 73 , lines 11 , size 8 × 4¾ ; 5½ × 3

زبدة الرمل

ZUBDAT UR-RAML

A versified treatise on geomancy.
Author . Mu'în bin Niẓâm معین بن نظام.
Beginning :—

هر کرا عقل راهبر باشد کار او سر بسر چو زر باشد

In several places the author calls himself ابن نظام Ibn-i Niẓâm (see foll. 10b, 29b, 52b), but on fol. 2a he gives his name as معین Mu'în, while in the conclusion, fol. 72a, he calls himself معین نظام Mu'în-i Niẓâm. It is therefore evident that his name was Mu'în and his father's Niẓâm.

The date of composition of the work, A.H. 706=A.D. 1306, is given on fol. 3a.

The title of the work is given in the following verse on fol. 4a :—

نسخه را چون تمام کردم من زبدة الرمل نام کردم من

A copy of the work is noticed in A S.B. Cat. No. 551.

Foll. 1-54 are written in ordinary Nasta'lîq, and foll. 55–73, in fair Nasta'lîq.

The colophon is dated Sha'bân, A.H. 1224 Faslî.

No. 1835

foll. 50; lines 17; size 10×5¾; 7×4

دیوان ابن یمین

DÎWÂN-I IBN-I YAMÎN

A slightly defective copy of Ibn-i Yamîn's Dîwân, containing Ġazals in alphabetical order. See Nos. 137–139.

Beginning:—

چون جا نیافت در حرم وصل جان ما
باری بیـــاد دوست سراید زبان ما

The MS. breaks off in the midst of the Ġazals ending in the letter م with the following line:—

ابن یمین ز آتش هجران بسوختم   با وعدهٔ وصال تو مغرور تر شدم

Written in ordinary Nasta'lîq.

No date; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1836

foll. 300; lines 11; size 5½×3, 3¾×2

دیوان حافظ

DÎWÂN-I HÂFIZ

A copy of the Dîwân of Hâfiz. See Nos. 151–158.

The MS. is slightly defective at the beginning, and opens abruptly with the Ġazal beginning with the line:—

ای فروغ ماه حسن از روی رخشان شما الخ *

The Masnawi beginning with the line:—

الا ای آهوی وحشی کجائی *

is styled here (fol. 249ᵃ) وحشی نامه Wahshî Nâmah

Sâqî Nâmah, fol. 252ᵇ; beginning:—

بیا ساقی از من برو پیش شاه الخ *

Muġannî Nâmah, fol. 256ª; beginning:—

مغني نولی بکلبانک رود الخ *

Qaṣîdahs, fol. 257ᵇ; beginning:—

ای در رخ تو پیدا انوار پادشاهی الخ *

Tarjî'bands, fol. 269ª; beginning:—

ای داده بباد دوستداری الخ *

Muqaṭṭa'ât, fol. 279ª; beginning:—

فساد چرخ نبینیم و نشنویم همی الخ *

The Muqaṭṭa'ât are followed by several **Musaddasât**, a **Maṡnawî** and a few Rubâ'îs.

The Rubâ'îs, in alphabetical order, begin thus on fol. 289ᵇ:—

بر گیر شراب طرب انگیز و بیا الخ *

The MS. ends with two versified chronograms on the death of Ḥâfiẓ.

Written in ordinary Nasta'lîq.

In the colophon, dated A.H. 1187, the scribe غلام مهدي ولد محمد اصلح انصاري کاکوری says that میر محمد ناصر died shortly after transcribing the earlier portion of the copy, and that he (غلام مهدي) completed the transcription at the request of his brother Ġulâm Ḥaydar.

WORKS OF DIFFERENT POETS BOUND IN ONE VOLUME

(Nos. 1837–1838)

foll. 389; lines (centre col.) 19; margl. col. 50; size 10½ × 7; 9 × 5¾

The Khamsah of Niẓâmî and Khusrau bound in one volume.

I. Centre Col.

No. 1837

خمسهٔ نظامي

KHAMSAH-I NIẒÂMÎ

The Khamsah of Niẓâmî. See Nos. 37–45.

(1) مخزن الاسرار Makhzau ul-Asrar; beginning on fol. 2ᵇ:—

بسم الله الرحمن الرحيم هست كليد در گنج حكيم

(2) خسرو و شرين Khusrau wa Shîrîn; beginning on fol. 34ᵇ:—

خداوندا در توفيق بگشاى الخ *

The colophon, fol. 118ᵇ, is dated 18 Dul-ḥijjah, A.H. 889.

(3) ليلى و مجنون Laylâ wa Majnûn; beginning on fol. 119ᵇ:—

اى نام تو بهترين سر آغاز الخ *

(4) هفت پيكر Haft Paykar; beginning on fol. 181ᵇ:—

اى جهان ديده بود خويش از تو الخ *

The colophon, fol. 252ᵇ, is dated Iṣfahân, 13 Dul-hijjah, A.H. 890.

(5) اسكندر نامه Iskandar Nâmah; beginning on fol. 253ᵇ:—

خدايا جهان پادشاهي ترا الخ *

The شرف نامه Sharaf Namah, or the second part of the Iskandar Nâmah, begins thus on fol. 343ᵇ—

خرد هر كجا گنجى آرد پديد الخ *

II. **Margl. Col.**

No. 1838

خمسهٔ خسرو

KHAMSAH-I KHUSRAU

The Khamsah of Khusrau. See Nos. 128–131.

(1) مطلع الانوار Maṭlâ ul-Anwâr; beginning on fol. 2b:—

بسم الله الرحمن الرحیم خطبهٔ قدسست به ملک قدیم

(2) شیرین و خسرو Shîrîn wa Khusrau; beginning on fol. 71b:—

خداوندا دلم را چشم بگشای الخ *

(3) مجنون و لیلی Majnûn wa Laylâ, beginning on fol. 158a:—

ای دادهٔ بدل خزینهٔ راز الخ *

(4) هشت بهشت Hasht Bihisht; beginning on fol. 209b:—

ای کشایندهٔ خزانهٔ جود الخ *

(5) اسکندر نامه Iskandar Nâmah; beginning on fol. 277b:—

جهان پادشاها خدائی تراست الخ *

The colophon, fol. 368a, is dated 15 Dul-ḥijja, A.H. 910.

Scribe: محمود بن حلال بن محمود یوسف القمی.

The Iskandar Nâmah of Khusrau is followed by the well-known Masnawî poem پند نامه Pand Nâmah of Farîd-ud-Dîn 'Aṭṭâr. See No. 46 xii.

The Pand Nâmah is styled here, both at the beginning and end, نصایح الولد Naṣâ'iḥ ul-Walad, and its opening line differs from that of the other known copies; beginning on fol. 368b:—

ابتدا کردم بنام کردگار خالق خلق از صغار و از کبار

آنک در آدم دمید او روح را داد از طوفان نجات او نوح را

The Khamsah of Niẓâmî (centre column), dated A.H. 889, is written in good Nasta'lîq, within gold-ruled borders. The Khamsah of Khusrau (margl. col.), dated, A.H. 910 is written in exceedingly beautiful minute Nasta'lîq.

The first four folios at the beginning are most profusely illu-

minated and sumptuously decorated with beautiful floral designs. The names of the poems are written in gold in two beautifully illuminated stars at the beginning.

A note on the title-page records the price of the MS. as rupees six hundred.

A seal on the same page bears the inscription من غلامت یا علی موسی رضا. Miniatures, both Persian and Indian styles, on foll. 5ᵃ, 16ᵃ. 18ᵃ, 49ᵃ, 56ᵇ, 59ᵃ, 64ᵃ, 71ᵇ, 74ᵇ, 77ᵃ, 104ᵃ, 108ᵇ, 139ᵃ, 142ᵃ, 143ᵇ, 146ᵇ, 147ᵇ, 149ᵃ, 155ᵇ, 165ᵃ, 173ᵇ, 176ᵇ, 190ᵇ, 193ᵃ, 194ᵃ, 195ᵃ, 199ᵃ, 201ᵇ, 203ᵇ, 205ᵇ, 209ᵇ, 216ᵇ, 220ᵃ, 223ᵇ, 227ᵇ, 229ᵇ, 234ᵃ, 239ᵃ, 240ᵇ, 244ᵃ, 249ᵇ, 264ᵇ, 282ᵇ, 284ᵇ, 298ᵃ, 301ᵇ, 306ᵇ, 319ᵃ, 320ᵇ, 330ᵇ, 335ᵃ, 336ᵇ, 339ᵃ, and 362ᵇ.

(Nos. 1839-1840)

foll. 113; lines 15–19; size 7 × 4¼; 6 × 3½

The Dîwâns of Ḥâfiẓ and Qâsim Anwâr, both slightly defective at the end.

I. Margl. Col.

No. 1839

دیوان حافظ

DÎWÂN-I ḤÂFIẒ

The Dîwân of Ḥâfiẓ. See Nos. 151–161.

Beginning:—

الا یا ایها الساقی الخ *

The Ġazals, arranged in alphabetical order, break off in the middle of the letter ن with the following line:—

دست رنج تو همان به که شود صرف بکام
داني آخر که بناکام چه خواهد بودن

II. Centre Col.

No. 1840

دیوان قاسم انوار

DÎWÂN-I QÂSIM ANWÂR

The Dîwân of Qâsim Anwâr. See No. ١٧٥.

Beginning:—

من بیچارهٔ سودا زده سر گردانم الخ *

The first alphabetical Ġazal begins thus on fol. 2ª :—

ای صبح سعادت ز جبین تو هویدا الخ *

Tarjí'bands, beginning on fol. 108ª :—

بیا ای عشق عالم سوز بی غم قدم بر چشم من نه خیر مقدم

Rubâ'îs, without alphabetical order, beginning on fol. 111ª :—

گر دلبر ما شیوهٔ مستان گیرد با عاشق خود هزار دستان گیرد

The Rubâ'îs are followed by a Maṣnawî, beginning with the line :—

مقتدای ملک امام بشر شاه انصاریان دین پرور

The Maṣnawî breaks off with the line :—

قطب عالم امام دین و هدی شاه دین شیخنا و مولانا

Some clever hand has changed the *takhalluṣ* Qâsîm or Qâsimî to Qâ'im or Qâ'imî

Written in minute Nasta'liq.

Not dated : 16th century.

(Nos. 1841–1844)

foll. 564 ; lines (centre col.) 14 ; margl. col. 27 ; size 10 × 6¾ ; 8 × 4¼

An exceedingly beautiful and neatly written copy containing the Dîwâns of Khusrau, Hasan, Hâfiẓ and Auhadî :—

I. foll. 1^b–564^b

No. 1841

دیوان خسرو

DÎWÂN-I KHUSRAU

The Dîwân of Khusrau Dihlawî. See Nos. 125–127.

Contents :—

(1) Gazals in alphabetical order, foll. 1^b–564^a (centre col.) ; beginning :

ای باد برقع برفگن آن روی آتشناک را الخ *

(2) Qaṣîdahs, foll. 2ᵇ–60ᵇ; beginning:

زبان که بر در معني کليد گفتار است الخ *

The first alphabetical Qaṣîdah begins thus on fol. 8ᵃ

ای ذات تو چراغي ایوان کبریا را الخ *

(3) Tarjî'ât, foll. 60ᵇ–63ᵃ; beginning:

ای دل جا مانده ره سوی جانان طلب الخ *

(4) Muqaṭṭa'ât, foll. 63ᵃ–76ᵃ; beginning:

اژدها پیش است و تیغ اندر عقب ایام شد الخ *

(5) Rubâ'is, in alphabetical order, foll. 76ᵃ–92ᵃ; beginning:

ای آنکه شد از طفیلت آدم بیدا الخ *

Another series of Rubâ'is, also in alphabetical order, foll. 92ᵃ-92ᵇ; beginning:

بنمود بمن روی جو سیم خود را الخ *

(6) Fards or single verses, in alphabetical order, foll. 92ᵇ-93ᵇ; beginning:

بدان نکته کافسان رموز خدا ست قل الروح من امر ربی کواست

II. foll. 94ᵇ–365ᵃ

No. 1842

دیوان حسن دهلوي

DÎWÂN-I ḤASAN DIHLAWÎ

The Dîwân of Ḥasan Dihlawî. See Nos. 132-133.
Beginning:—

ای رقم رانده بر سفید و سیاه الخ *

(1) Ġazals in alphabetical order; beginning on fol. 95ᵃ:—

ای غرة چون ماه نو رونق فزوده عید را الخ *

(2) Maṣnawî; beginning on fol. 340ᵃ:—

بیا ای گهر جوی دریای غیب الخ *

(3) **Muqaṭṭa'ât**; beginning on fol. 341^{b} :—

دز حق هیچکس نبرم جز گمان نیک الخ *

(4) **Rubâ'is in alphabetical order**; beginning on fol. 343^{a} :—

ای فضل تو تخته شوی نادانیها الخ *

The Dîwân concludes with a few Qiṭ'ahs.

III. foll. 361^{b}–549^{b}

No. 1843

دیوان حافظ

DÎWÂN-I ḤÂFIẒ

The Dîwân of Ḥâfiẓ. See Nos. 151–161.
Beginning with the preface of Gulandâm :—

حمد بیحد و ثنای بیعد الخ *

(1) Ġazals in alphabetical order; beginning on fol. 365^{b} :—

الا یا ایها الساقي الخ *

(2) Maṡnawîs, beginning on fol. 535^{b} :—

الا ای آهوی وحشي کجائي الخ *

(3) Sâqi Nâmah: beginning on fol. 537^{a} :—

بیا ساقي آن مي که حال آورد الخ *

(4) Muġannî Nâmah; beginning on fol. 538^{a} :—

مغنی کجائي دوتائی بزن الخ *

(5) Muqaṭṭa'ât; beginning on fol. 539^{a} :—

درین وادي ببانگ سیل بشنو الخ *

(6) Rubâ'is, in alphabetical order; beginning on fol. 540^{a}.

بر گیر شراب طرب انگیز و بیا الخ *

IV. Foll. 550b–564b

No. 1844

ديوان اوحدى

DÎWÂN-I AUHADÎ

The Dîwân of Shaykh Rukn-ud-Dîn Auhadî. See No. 134.

This copy of Auhadî's Dîwân contains only a small number of Gazals; beginning :—

در خرابات عاشقان کوئیست الخ *

It breaks off with a Rubâ'î, beginning thus :—

عشق از سر کوی خود سفر کرد الخ *

Some folios are misplaced. The right order seems to be: foll. 1–182b, 189a–395b, 183a–188b, 396a–564b.

Written in beautiful minute Nasta'lîq within gold-ruled borders with two most sumptuous, finely illuminated and beautifully decorated 'Unwâns at the beginning. The headings are ornamented throughout.

Not dated; 16th century.

A biographical notice of Khusrau, copied from some *Tadkirah* by the donor's father, Muhammad Bakhsh Khân, is found at the beginning of the copy.

(Nos. 1845–1846)

foll. 422; lines centre col. 17; margl. col. 45; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$

A very beautiful and neatly written MS. containing the Kulliyâts of Salmân and Sa'dî.

I. Margl. Col.

No. 1845

كليات سلمان

KULLIYÂT-I SALMÂN

The Kulliyât of Salmân Sâwajî. See No. 147.

Contents :—

(1) Qasîdahs and Tarkîb-bands, arranged, mostly, in alphabetical order; beginning, fol. 1b :—

هر دل که در هوای جمالش مجال یافت الخ *

(2) Another series of Qaṣîdahs without any order; beginning on fol. 75b :—

دوش بر لوح فلک خط معما دیده اند الخ *

(3) Elegies; beginning on fol. 86a :—

بر سرای کهنهٔ دلگیر دنیا دل منه الخ *

(4) Muqaṭṭa'ât and satires; beginning on fol. 95b :—

حبذا صدر صفهٔ که بهشت الخ *

This section ends with a long Qaṣîdah in praise of 'Alî, the fourth Khalîfah, beginning on fol. 123b (margin)

ای زمینت آسمان عالم بالا شده الخ *

(5) Tarjî'bands, beginning on fol. 124b (margin)

ما مریدان کوی خماریم *

(6) Ġazals in alphabetical order, beginning on fol. 128b (margin):

اگر حسن تو بگشاید نقاب از چهره دعوی را الخ *

(7) Rubâ'îs, beginning on fol. 212b (margin)

ای کار گذاران درت شمس و زحل الخ *

(8) خورشید و جمشید Khwurshîd wa Jamshîd, also called جمشید و خورشید Jamshîd wa Khwurshîd, the love story of the prince of China and the princess of Rûm, beginning foll. 220a–290b (margin):

الهی پردهٔ اسرار بگشای   در گنجینهٔ اسرار بگشای

The poem, dedicated to Sulṭân Uways, was, according to the following Qiṭ'ah at the end, fol. 290b, completed in Jumâdâ II, A.H. 763=A.D. 1362 :—

شد این ربیع معانی جمادی ثانی   سنهٔ ثلاث و ستین و سبعمایه تمام

Some folios at the beginning are misplaced, and the right order seems to be: foll. 1–2, 12–13, 3, 11, 14–23, 4–10, 24–290.

II. Centre Col.

No. 1846

كليات سعدي

KULLIYÂT-I SA'DÎ

The Kulliyât of Sa'dî. See Nos. 91–93.

Contents :—

(1) بوستان Bûstân, called in the colophon, fol. 196ᵃ, سعدي نامه, Sa'dî Nâmah ; beginning on fol. 76ᵃ :—

بنام خداوند جان آفرین الخ *

(2) قصايد عربي Qaṣâ'id-i 'Arabî ; beginning on fol. 196ᵇ :—

حبست بجفني المدامع لا تجزي الخ *

(3) قصايد فارسي Qaṣâ'id-i Fârsî, without any alphabetical order ; beginning on fol. 211ᵃ :—

اى نفس اگر بديدهٔ تحقيق بنگرى الخ *

An index, giving the opening distich of each Qaṣîdah, is prefixed at the beginning.

(4) مراثى Marâṣî, begininng on fol. 242ᵃ :—

دل شكستة كه مرهم كند دكر بارش الخ *

(5) مثلثات Muṣallaṣât, or the poem in three languages, *viz.*, Arabic, Persian and Turkish. It is also called ملمعات Mulamma'ât. See No. 92 (11) ; beginning on fol. 248ᵃ :—

خليلى الهدى انجا و اصلح الخ *

(6) ترجيعات Tarjî'ât, beginning on fol. 247ᵃ :—

اى زلف تو هر خمي كمندي الخ *

(7) كتاب الطيبات Kitâb ut-Ṭayyibât, or pleasant Ġazals, in alphabetical order ; beginning on fol. 261ᵃ :—

اول دفتر بنام ايزد دانا الخ *

This section is preceded by a فهرست occupying foll. 254ᵇ–261ᵃ.

(8) مقطعات Muqaṭṭa'ât, without heading, beginning on fol. 338ᵃ.

دكر كس فكر تا جوابش جه گفت الخ *

(9) رباعيات Rubâ'iyât, without heading, beginning on fol. 349ᵃ :—

بس جون تو ملک زمانه بر تخت نشاند الخ *

(10) فرديات or single verses, beginning on fol. 355ᵃ :—

هرگز بود آدمی بدين زيبائي الخ *

(11) گلستان Gulistân, beginning on fol. 358ᵇ :—

منت خدای را عز و جل الخ *

(12) شش رساله, or the usual Six Risâlahs :—

First, beginning on fol. 403ᵇ :—

سپاس و ستايش بيغايت الخ *

Second, in five Majlis, on foll. 405ᵇ (margin), 407ᵃ; 408ᵇ (margin); 409ᵇ (margin); 411ᵃ (margin).

Third (در سوال صاحب ديوان), beginning on fol. 414ᵃ (margin) :—

الحمد لله رب العالمين .... اما بعد اين كتاب الخ *

Fourth (در عقل و عشق), beginning on fol. 415ᵃ :—

سالک راه خدا پادشه ملک سخن الخ *

Fifth (در نصيحت ملوک), beginning on fol. 416ᵃ :—

الحمد لله الكافي حسب الخلايق الخ *

Sixth, on fol. 419ᵇ (margin), subdivided into the usual three Ḥikâyât, *viz.*, (1) Sa'dî's interview with Sulṭân Abâqâ Khân, repeatedly called here Abâkhâqân اباخاقان (2) در نصيحت انكيانو and (3) حكايت ملک شمس الدين تازي.

Written in elegant minute Naskh within gold-ruled borders, with beautifully designed head-pieces at the beginning of each work. The headings are ornamented throughout.

According to the colophon, dated 17 Rabî 'I, A.H. 1057, the scribe درويش شاه حسين ابن مولانا محمد رضاء اصفهاني, transcribed the copy for Farîdûn Beg at the time when he (the scribe) was accompanying 'Alî Mardân Khân (governor of Kâbul and Kashmîr in Shâh Jahân's time, see No. 1, p. 4) on his journey to Balkh :—

تم الرسالات شش كانه بعون الله قاضي الحاجات و كافي المهمات
كاتبه و راقمه تراب اقدام فقرا درويش شاه حسين ابن مولانا محمد رضاء
اصفهاني غفر ذنوبه و ستر عيوبه في تاريخ يوم الاثنين هفدهم شهر ربيع الاول

سنه سبع و خمسين بعد الف من الهجرة النبويه در وقتی که در رکاب ظفر انتساب عضد الخلافة العظمی نواب امیر الامرا علی مردان خان عازم سفر خیر اثر بلخ بودیم بطریق یادگار جهة بندکان شجاعت و رفعت پناه احسان و ملاطفت انتباه مبارز میدان شجاعت و یکه تاز معرکه سهامت اعنی شخص اهلیت و مردمی ناظم مناظم ارجمندی فریدون بیک ... سمت تحریر یافت و صورت اتمام پذیرفت *

The title-page bears several 'Arḍ-dîdahs, and notes, the dates of which range from A.H. 1082 to A.H. 1115. All the seals are illegible.

No. 1847

foll. 50; lines 12–15; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$

تحفة النصائح

TUḤFAT UN-NAṢÂ'IḤ

A slightly defective copy of Yûsuf Gadâ's Tuḥfat un-Naṣâ'iḥ. See No. 162.

The first three verses are wanting in this copy; it opens abruptly with the following line not found in No. 162:—

دنیا و پایه آسمان هم چون مدور بیضهٔ الخ *

The second line in this copy: دریا و بستان جویها الخ, is the fourth in No. 162.

The date of composition of the poem, given in this copy, is, like No. 162, A.H. 795=A.D. 1392, but the number of the *bayts*, given here, is 725, instead of 781 in No. 162.

Written in ordinary Ta'lîq.

Dated 1st June, 1842.

No. 1848

foll. 101 ; lines 15 ; size 8¼ × 5 ; 6 × 3

دیوان مغربي

DÎWÂN-I MAĠRIBÎ

A copy of the Dîwân of Muḥammad Shîrîn Maġribî (*d.* A.H. 809 = A.D. 1406). See No. 165.

Beginning as usual with the preface :—

و به ثقی الحمد لله الذی انشاء و عروض الکون الخ *

Contents :—

1. An Arabic poem, fol. 4ᵃ, beginning :—

کما اذکره من قبل الخ *

2. Maṣnawî in praise of Shâh Rukh, fol. 4ᵇ, beginning :—

پس از بیغی دریں دیوان اشعار الخ *

3. Arabic poems, fol. 5ᵇ, beginning :—

یا قائعا بصفاته عن ذاته الخ *

4. Tarjî'ât, beginning on fol 13ᵇ :—

آفتاب وجود کرد اشراق الخ *

5. Ġazals in alphabetical order, beginning on fol. 29ᵃ :—

خورشید رخت چو گشت پیدا الخ *

6. Rubâ'îs, beginning on fol. 98ᵃ :—

ای گشته عیان روی تو از حام جهان الخ *

Written in ordinary Nasta'lîq within red borders.

Dated 21st Ḏulqa'd, the second regnal year of Muḥammad Shâh Ġâzî

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found on the title-page.

No. 1849

foll. 23; lines 12; size $8 \times 5\frac{1}{2}$; $5 \times 2\frac{3}{4}$

گوی و چوگان

GÛI WA CHAUGÂN

A very beautifully written copy of the Gûi wa Chaugân, also called Ḥâl Nâmah, by 'Ârifî Harawî who died in A.H. 853=A.D. 1449. See No. 172.

Beginning as usual:—

زان پیش که حسب حال گویم الخ *

Written in perfect Nasta'lîq within gold and coloured borders with an illuminated head-piece. The original folios have been placed in gold sprinkled margins.

Three miniatures of the Indian school are found on foll. 8^a, 9^b, and 21^b respectively.

Not dated; 16th century.

This valuable copy was presented to the library on February 1st, 1924, by Khân Bahâdur Dr. Aṣdar 'Alî Khân, who acquired it from one Pândah Râm Râjindar Deo Narâyan Sinha of Shâhâbâd.

The MS. once belonged to the great orientalist, Sir William Gore Ouseley.

No. 1850

foll. 284; lines 20; size $7\frac{3}{4}$; $4\frac{1}{4}$; $6 \times 4\frac{1}{4}$

هفت اورنگ جامي

HAFT AURANG-I JÂMÎ

A very good, but unfortunately incomplete, copy of the Haft Aurang, or the seven Maṣnawîs of Jâmî. See Nos. 180 and 182–183.

I

تحفة الاحرار, on fol. 1^b; beginning with the usual preface:—

حمدا لمن جعل جنان الخ *

The poem itself begins thus :—

بسم الله الرحمن الرحیم هست صلای سر خوان کریم

The colophon, fol. 24b; is dated A.H. 988.

II.

سبحة الابرار, on fol. 25b; beginning with the usual Rubâ'î :—

المنة لله که بعون کر خفتم *

Beginning of the poem as usual :—

ابتدی بسم الله الرحمن الرحیم الخ *

Dated Safar, A.H. 988.

III.

یوسف و زلیخا, on fol. 65b; beginning :—

الهی غنچهٔ امید بکشای الخ *

A very interesting copy is noticed under No. 196.
Dated 12 Rabî' II, A.H. 988.

IV.

لیلی و مجنون, on fol. 118a. It is slightly defective at the beginning, and opens abruptly thus :—

در باغ ادیم لاجوردی صباغ خزان بچهرهٔ زردی

Some verses are also wanting at the end.

V.

خرد نامهٔ اسکندری, on fol. 166b; beginning as usual :—

الهی کمال الهی تراست *

Dated Safar, A.H. 989.

VI.

First *Daftar*, on fol. 196b; beginning :—

لله الحمد قبل کل کلام الخ *

Second *Daftar*, on fol. 255b; beginning :—

بشنو ای گوش پر فسانهٔ عشق *

Third *Daftar*, on fol. 269[b] ; beginning:—

حمد ایزد نه کار تست ای دل الخ *

VII.

سلامان و ابسال , on fol. 284[b]; beginning:—

ای بیادت تازه جان عاشقان *

The entire Maṣnawî, except the first thirty verses, is missing.

Written in beautiful minute Nasta'lîq within four gold-ruled columns with an illuminated head-piece at the beginning of each Maṣnawî, and a small Persian miniature at the end of each.

Scribe ; حاجي ابن محمد .

No. 1851

foll. 144 ; lines 14 ; size 10¾ × 7 ; 5¼ × 2¾

سلسلة الذهب

SILSILAT UḎ-ḎAHAB

An exceedingly valuable and most elegantly written copy of the first *Daftar* of Jâmî's Silsilat uḏ-Ḏahab. See under Nos. 180–187.

Beginning as usual.

Written in a perfect Nasta'lîq within illuminated borders with beautiful floral designs on margins. The first two pages are sumptuously decorated.

Dated A.H. 983.

Scribe : علي رضاء الكاتب .

This valuable MS. was purchased for the Library for rupees twenty-five only.

No. 1852

foll. 170 ; lines 13 ; size 8 × 4¼ ; 5¾ × 3

يوسف و زليخا

YÛSUF WA ZULAYKHÂ

A copy of Jâmî's Yûsuf wa Zulaykhâ. Beginning as usual.

Written in ordinary Nasta'lîq within ruled and coloured borders with an ordinary illuminated head-piece.

The MS. contains several miniatures of the modern Indian school. Spaces for pictures are left blank in some places.

Not dated; 19th century.

A note at the end says that Bahâdur 'Alî Khân, son of Muhammad Khân bin 'Abd Ullah Khân, Zamîndâr of Kîshampûr, Itâwah, purchased this MS. for Rupees eight from Qutb ud-Dîn of Râmpûr on the 27th February, 1845.

No. 1853

foll. 155, lines 15; size 10¾ × 6; 7 × 3½

The Same

Another copy of Jâmî's Yûsuf wa Zulaykhâ.

Beginning as usual.

Written in fair Nasta'lîq within ornamented lines with an illuminated 'Unwân.

Modern and tasteless illustrations

Dated A.H 1246

Scribe: نظام الدين.

No. 1854

foll. 21; lines 18; size 9½ × 5½; 7 × 3½

حاشية شرح رباعيات

HÂSHIYAH-I SHARH-I RUBÂ'IYÂT

Comments on Jâmî's commentary on his own Rubâ'îs (see Nos. 181 ix, and 209), by Walî Muhammad ولي محمد.

Beginning:—

حمد عليمي كه رباعي عناصر اربعه بحمد خويش گفته اوست الخ

Walî Muhammad tells us in the preface that although Jâmî's commentary on his own Rubâ'îs had removed a good many difficult points, there were still many intricacies in the commentary itself that required explanation. He, therefore, wrote the present work at the request of some of his friends.

Written in ordinary Nasta'lîq.

Not dated; 19th century.

No. 1855

foll. 38; lines 17; size 8×4¾; 5¼×3

لوامع

LAWÂMI'

Jâmî's commentary on the "Wine Qaṣîdah" of 'Umar Ibn ul-Fâriḍ. See No. 181–VII.

Beginning:—

سبحان من جميل الخ *

Written in Naskh.

Dated Ṣafar, A.H. 956.

No. 1856

foll. 136; lines 11; size 7¾×4; 5¼×2¾

ديوان هلالي

DÎWÂN-I HILÂLÎ

A copy of the Dîwân of Hilâlî Astarâbâdî (*d.* A.H. 936=A.D. 1529). See No. 228, where a fragment of the Dîwân is noticed.

This copy, a complete one, contains Ġazals in alphabetical order, and, like No. 228, begins:—

ای نور خدا در نظر از روی تو مارا الخ *

Muqaṭṭa'ât, beginning on fol. 131ª:—

ای سیه نامه کز برای نجات الخ *

Rubâ'îs, beginning on fol. 133ᵇ:—

از بسکه مرا دولت دیدار کم است الخ *

Written in ordinary Nasta'lîq within coloured borders.

Dated A.H. 1190.

Scribe: کوکل چند.

Presented by S. Khudâ Bakhsh, 18-10-1910.

No. 1857

foll. 128; lines 9; size $6\frac{1}{4} \times 3\frac{1}{4}$; $3\frac{1}{2} \times 1\frac{3}{4}$

شاه و گدا

SHÂH WA GADÂ

A mystical Masnawî, also styled شاه و درویش, by the same Hilâlî.

Beginning:—

ای وجود تو اصل هر موجود   هستی و بودهٔ و خواهی بود

The Masnawî has been translated into German verse by H. Ethé (Morgenländische Studien, Leipzig, 1870, pp. 197–282); see also Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des fünften internationalen Orientalisten-Congresses', Berlin, 1882, vol. ii, pp. 130–135. For other copies of the work see Rieu ii, p. 656; W. Pertsch, Berlin Cat., pp. 36, No. 1, 711, No. 6, and 895; Sprenger, Oude Catalogue, p. 427, Cat. Codd. Lugd. Bat. ii, p. 122; Cat. des MSS. et Xylographes, p. 389; J. Aumer, p. 35; Ethé, Bodl. Lib. Cat. Nos. 1022–1025; Ethé, Ind. Office Lib. Cat. Nos. 1426–1429; etc.

A splendid copy, written in beautiful Nasta'lîq within gold lines with gold borders and gold stars throughout. The first two folios are beautifully illuminated.

Not dated; 17th century.

The original folios have been placed in new margins.

No. 1858

foll. 100. lines 11; size $5\frac{3}{4}$; $4\frac{1}{2}$; $3\frac{1}{2} \times 3$

دیوان ناصحی

DÎWÂN-I NÂSIHÎ

An exceedingly valuable and rare copy of Nâsihî's Dîwân.

Beginning:—

همین دولت ز درد عشق جانسوز تو بس ما را
که بی یاد تو از دل بر نمی آید نفس ما را

The poet is not mentioned in any *Tadkirah*. Taqî Auḥadî, vol. ii, fol. 752[a], alone, on the authority of Mîr 'Alî Shîr (Majâlis un-Nafâ'is), meagrely remarks that Naṣiḥî, a poet of the middle age, lived in Khurâsân. The same Taqî quotes only one verse from the poet. It is not found in the present Dîwân. The following particulars regarding the poet are gathered from the work itself:

In the following verse of a Rubâ'î, fol. 90[a], he says that he was born at Ûbah, but flourished in Harât:—

مولود من از اوبه اگر هست چه عیب
در شهر هري نشو و نما یافته ام

He enjoyed the warm favour of Sulṭân Ḥusayn Mirzâ (who ascended the throne of Harât A.H. 873=A.D. 1468 and died in A.H. 911=A.D. 1505), whom the poet repeatedly praises, *e.g.*, on fol. 8[b]:—

خسرو غازي سپهر معدلت سلطان حسین
آنکه شد از ابر جودش فیض دل نازل مرا

It would appear from the following verse on fol. 79[a] that the poet lived in a Madrasah for ten years:—

ده سال شد که بندهٔ مقیم بمدرسه
آنجا مقام بندهٔ بپروانهٔ شماست

where, according to the following verse on fol. 89[b], he once became ill:—

در مدرسه ناصحی مریض افتادست
مشتاق بخاک بوس درگاه شما

In several places he refers to some of the distinguished persons of Sulṭân Ḥusayn's court, *e.g.*, Ṣûfî (fol. 84[a]), who is, most probably, identical with Shaykh Ṣûfî 'Alî (see Ḥabib us-Siyar vol. iii, juz. 3, p. 342); Mîrak Naqqâsh (see Ḥabîb *ib*); Banâ'î, the well-known poet (see this Cat. No. 215).

On fol. 87[b] is found a Rubâ'î of the poet, said to have been inscribed on the bow of Sulṭân Muẓaffar (who conjointly with his brother Mirzâ Badî' uz-Zamân ascended the throne of his father Sulṭân Ḥusayn in A.H. 911=A.D. 1505).

That Nâṣiḥî survived his royal patron, Sulṭân Ḥusayn, is evident from the following chronogram, fol. 81[a], expressing the date of the latter's death in A.H. 911=A.D. 1505.

شاه هرات خسرو غازي چو از جهان
رحلت نمود یافت ازین خاکدان نجات
کردم سوال سال وفاتش ز عقل گفت
تاریخ فوت او بطلب از شه هرات

The words شه هرات (King of Harât) are equal to 911.
The Dîwan consists of Ġazals, arranged in alphabetical order.
Mustazâds, fol. 77ᵃ; beginning:—

هر لحظه بر آرم ز دل سوخته آهی
آهی و چه آهی
آهی که بود از تم رخسارهٔ ماهی
ماهی و چه ماهی

Muqaṭṭaʻât, fol. 80ᵇ; beginning:—

صاحب فضل و کرم خواجهٔ با جود و سخا
که حدیث تو بصد رنگ برون می آید

Rubâʻîs, fol. 89ᵃ; beginning:—

اي روي تو تابنده تر از صد بدر است الخ *

The MS. ends with a Tarjîʻ-band, beginning on fol. 95ᵇ:—

ما مظهر ذات کبریائیم الخ *

Written in ordinary Nastaʻlîq.
Not dated; 17th century.
The original folios are placed in new margins.

No. 1859

foll. 83; lines 15; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$

دیوان آصفی

DÎWÂN-I ÂṢAFÎ

A copy of the Dîwân of Âṣafî (*d.* A.H. 923=A.D. 1517). See No. 219.

Beginning as usual:—

ساز آباد خدایا دل ویرانی را الخ *

The MS. ends with a few Rubâ'îs.

Written in ordinary Nasta'lîq.

According to the colophon, dated Bardawân, 27 Asârh, 1173 Bengali year, the scribe transcribed the MS. for one Shaykh Na'îm Ullah :—

Scribe :

امر سنگه ولد کنور سنگه ابن کنوریمل کهتری قوم تالوار ساکن قصبه جندیون - لاهور *

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places.

No. 1860

foll. 116 ; lines 10 ; size $6\frac{3}{4} \times 4$; $4\frac{1}{4} \times 2\frac{1}{4}$

لیلی و مجنون

LAYLÂ WA MAJNÛN

A copy of the romantic Masnawî Laylâ wa Majnûn by Hâtifî (*d.* A.H. 927=A.D. 1521). See No. 222.

Beginning as usual :—

این نامه که خامه کرد بنیاد الخ *

The concluding verse is wanting in this copy.

Written in fair Nasta'lîq.

Not dated ; 17th century.

The original folios are mounted on new margins.

A seal of one Shaykh Rajab 'Alî, dated A.H. 1223, is found on the title-page.

The name 'Syud S. Nawab' (probably meant for Sayyid Safdar Nawwâb of Patna), is found on fol. 1ᵇ.

No. 1861

foll. 51 ; lines 15 ; size 7½ × 4¾ ; 6 × 3

The Same

A defective copy of Hâtifî's Laylâ wa Majnûn.

The MS. opens abruptly with the line :—

چون قیس شکسته دل ز مکتب رفتی سوی خانه جانب شب

Corresponding with line 2, fol. 30ª, of the preceding copy.

Written in fair Nasta'lîq.

Not dated ; 18th century.

No. 1862

foll. 62 ; lines 12 ; size 9¾ × 6¼ ; 5 × 2¾

فتوح الحرمین

FUTÛḤ UL-ḤARAMAYN

A very beautifully written copy of Muḥyî Lârî's (*d.* A.H. 933=A.D. 1526) Futûḥ ul-Ḥaramayn. See Nos. 226–227.

Beginning :—

ای دو جهان غرقهٔ آلای تو الخ *

Written in elegant Nasta'lîq within gold borders with an illuminated head-piece. Beautifully painted drawings representing the Harem, mosques and other sacred places are found on foll. 18ᵇ, 32ª, 33ᵇ, 34ª, 38ª, 39ª, 43ᵇ, 45ª, 46ᵇ, 53ª, 56ª, 58ᵇ, 59ᵇ, 61ª and 62ª

Not dated ; 16th century.

Scribe . نظامي مذهب .

This beautiful copy was presented to the library in 1916 by Ḥakîm Muḥammad 'Abd ul-Qayyûm, a well-known physician (Ḥakîm) of Patna.

No. 1863

foll. 330; lines (centre col.) 21; margl. col. 17; size $11\frac{1}{2}\times5\frac{1}{2}$; $8\times3\frac{1}{2}$

كليات اهلي شيرازي

KULLIYÂT-I AHLÎ SHÎRÂZÎ

A good copy of the Kulliyât of Ahlî Shîrâzî (*d.* A.H. 943=A.D. 1536). See No. 231.

Contents:

1. سحر حلال Sihr-i Halâl, preceded by the usual preface; beginning on fol. 2ᵃ:—

لی همه عالم برتو بی شکوه الخ *

2. شمع و پروانه Sham' wa Parwânah, beginning on fol. 11ᵇ:—

بنام آنکه ما را از عنایت الخ *

3. مثنویات متفرقه در صفت ستون, beginning on fol. 28ᵃ:—

چه نهالست این خجسته ستون الخ *

4. قصائد Qasîdahs, beginning on fol. 28ᵇ:—

الهي بسر دفتر حکمت الله *

5. مراثي Elegies, fol. 59ᵇ, beginning:—

وا حسرتا که دیدهٔ حسرت پر آب شد الخ *

6. Tarkîb-bands, fol. 63ᵇ, beginning:—

کس عزیز من نشد واقف بر اسرار خدا الخ *

7. Tarjî'-bands, fol. 70ᵃ; beginning:—

ای دهان و لبت ز جان خوشتر الخ *

8. Mukhammasât, fol. 71ᵃ; beginning:—

این همه خشم تو ای عاشق کش بیباک چیست الخ *

9. Miscellaneous (متفرقات), fol. 71ᵇ; beginning:—

زهی ز ساغر عیش تو دوستان دلشاد الخ *

10. Muqatta'ât, fol. 72ᵇ; beginning:—

ای دل بعقود بمیرکه کردی خلاص ازانکه الخ *

11. Ġazals in alphabetical order, fol. 82b; beginning:—

ای حیرت صفات تو بند زبان ما الخ *

12. Mustazâd, fol. 238b; beginning:—

چون شاخ گل آنروز که در خانهٔ زینی الخ *

13. Rubâ'iyât-i Sâqî Nâmah in alphabetical order, with the usual preface, beginning on fol. 239b:—

بعد از حمد و ثنای جان آفرین الخ *

The first Rubâ'î begins thus on fol. *ib.*

ساقی قدحی که کارساز ست خدا الخ *

14. Rubâ'iyât-i Ganjfah with the usual preface, beginning on fol. 245a:—

پوشیده نماند بر ارباب صورت الخ *

The first Rubâ'î begins thus:—

ای سرو سهی خاک رهت وقت خرام الخ *

The initial Rubâ'î in No. 231 is the thirteenth here.

15. Miscellaneous Rubâ'is (رباعیات متفرقه), beginning on fol. 250a:—

یارب گنه آلوده ز دنیا مجرم الخ *

16. Mu'ammiyât, beginning on fol. 281a:—

آب حیوان خوش نبود وان لعل لب زان خوشتر است الخ *

17. Artificial Qaṣîdah in praise of Mîr 'Alî Shîr with the usual preface, beginning on fol. 284b:—

حمدی از حد افزون و سپاسی از قیاس بیرون الخ *

The Qaṣîdah begins on fol. 285b:—

نسیم کاکل مشکین کراست چونتو نگار الخ *

18. Artificial Qaṣîdah in praise of Sulṭân Ya'qûb, with the usual preface on fol. 299b:—

حمد بیحد و سپاس بیقیاس مر حضرت عزت را الخ *

Beginning of the Qaṣîdah on fol. 300b:—

هوای جنت کویت نسیم عنبربار الخ *

19. Artificial Qaṣîdah in praise of Shâh Ismâ'îl Ṣafawî, with the usual preface, beginning on fol. 314ᵇ :—

حمد و سپاس بیقیاس صانعی را الخ *

The Qaṣîdah begins as usual, fol. 323ᵇ :—

هوای گلشن کویت نسیم باد بهار الخ *

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece.

Dated, Shâhjahânâbâd, Rabî' II, A.H. 1183.

Scribe : اندر پرکاس .

Four seals of Jalâl ud-Dîn Ḥaydar, two of which are dated A.H. 1243, and the other two, A.H. 1249, are found on foll. 1ᵃ, 82ᵃ, 283ᵇ and 330ᵃ, respectively. A note on the title-page, by the same Jalâl ud-Dîn, here called جلال الدين حيدر ابن حاجي محي الدين الطبيب , says that he purchased the MS. for rupees twenty-five at Akbarâbâd in 1816, when he was the Sirishtahdâr of the Criminal Court. Another note of his is found on fol. 82ᵃ.

Another seal, partly illegible, but dated A.H. 1154, faintly reads thus on the title-page :—

.... خان فیروز جنگ بهادر فدوی محمد شاه بادشاه غازی *

No. 1864

foll. 23 ; lines 13 ; size 8×4¾ ; 5¼×2¾

مثنوي حسيني

MAṢNAWÎ-I ḤUSAYNÎ

A Maṣnawî in praise of God, the Prophet, the early Caliphs, the Imâms, with an account of the Ṣûfic Khânwâdahs and the author's *Silsilah*.

Beginning :—

ای بنام تو افتتاح کلام وز تو منظومهٔ سخن بنظام

The author, who adopts the *takhalluṣ* Ḥusaynî (see fol. 19ᵃ), gives a chronogram, fol. 9ᵇ, expressing the date of one Shaykh Ḥusayn's death in A.H. 958=A.D. 1551. It is therefore evident that the poem was written after that date.

The folios, mounted on new margins, have been misplaced throughout.

Written in fair Nasta'lîq.

Not dated; 17th century.

No. 1865

foll. 6; lines 16; size 8×4½; 5½×2¾

دیوان نویدی

DÎWÂN-I NAWÎDÎ

A collection of the Gazals of the poet Nawîdî of Nîshâpûr, who came to India during the reign of Humâyûn, and died, according to the Nigâristân-i Sakhun, p. 136, at Ujayn on his way to Mecca in A.H. 973=A.D. 1565.

The Dîwân consists of twenty-nine Gazals with the peculiarity that in each of them the use of a certain letter of the alphabet is avoided; that is to say, all the verses of a Gazal consist of such words as do not contain a particular letter. For example, the first Gazal in which the letter الف is avoided, begins thus:—

صد شکر که شد دولت وصل تو میسر

گردید ز خورشید رخت دیدهٔ منور

The second Gazal consists of verses in which the use of the letter ب is avoided, and so on.

A copy of Nawîdî's Dîwan with similar arrangements is noticed in Bûhâr Lib. Cat. vol. i, p. 339. According to the preface in that copy the poet wrote this Dîwân with the object of presenting it to the Emperor Humâyûn personally, but owing to adverse circumstances he could not get an opportunity of appearing in the royal presence, and had to send a copy of it to the emperor.

Written in ordinary Ta'lîq.

Dated 23 Ramaḍân, A.H. 1266.

Scribe: عبد العاطفة

No. 1866

foll. 112; lines 17; size 8¾ × 5¾; 6¼ × 3¼

دیوان ثنائی

DÎWAN-I ṢANA'Î

A damaged and badly written copy of Ḥusayn Ṣanâ'î's Dîwân. A very good copy of this Dîwân has already been noticed under No. 250.

Beginning with the poet's preface :—

حمدی که متکلمان سخن گذار فصاحت شعار و نادرة گویان بلاغت دثار الخ *

The copy No. 250 begins with a slightly defective preface, but, by an oversight, this was not mentioned in the notice of that copy.

It would appear from the preface that the poet wrote a Saqî Nâmah, which he presented to his royal patron Sulṭân Ibrâhîm Mirzâ, who highly appreciated the composition. He further adds that in A.H. 976=A.D. 1568 (in copy No. 250, A.H. 99) when Ibrâhîm Mirzâ was proceeding to repel the rebellious Qazâq Khân and the Taklû tribe, and was encamped at Nîshâpûr, he (the poet) was asked by that prince to compose a Qaṣîdah in imitation of a certain Qaṣîdah of Lisânî. This he did to the immense satisfaction of the prince. Thus encouraged the poet collected his poems and prefixed them to his Sâqî Nâmah.

Beginning of the Dîwân as in No. 250:

در روش حسن و ناز هست بسی خوشنما الخ *

Rubâ'is in alphabetical order; beginning on fol. 37b:

فریاد که دیدهٔ غرق خون کرد مرا الخ *

Folios have been misplaced in several places. Fol. 39 is to be followed by fol. 104.

Written in careless Ta'lîq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1867

foll. 95 ; lines 18 ; size 10×6⅝ ; 7½×3⅞

The Same

Another copy of the Dîwân of Khwâjah Ḥusayn Ṣanâ'î Mashhadî (*d.* A.H. 996=A.D. 1587). See No. 250.

Qaṣîdahs, not in strict alphabetical order, beginning as in No. 250.

در روش حسن و ناز هست بسي خوش نما الخ *

Ġazals in alphabetical order, beginning on fol. 68ᵃ.

و٥ چه چشمست این که هرگه بینم آن رخسار را الخ *

The Dîwan ends with a few Rubâ'is. Copious marginal notes and interlinear glosses to the Qaṣîdahs are found on foll. 1ᵇ – 68ᵃ.

Written in ordinary Indian Ta'lîq.

Dated 14 Shawwâl, A.H. 1089.

Scribe : نعیم.

The concluding Rubâ'is are due to the penmanship of نظام الدين ولد عطاء الله بن شيخ مصطفى انصاري.

No. 1868

foll. 320 ; lines 17 ; size 8½×5¼ ; 6¼×3¼

دیوان محتشم

DÎWAN-I MUḤTASHAM

A copy of Muḥtasham Kâshî's Dîwan. See No. 251.

The present collection is different from the one noticed under No. 251, and begins with Qaṣîdahs. Some folios are missing at the beginning and the copy opens thus :—

همای گفته ام اوج فلک پرواز که دارد
اگرچه مرغ بخت من بود همخوابه با عنقا

Contents :—

Qaṣîdahs in alphabetical order, fol. 1ᵃ.

Tarjî'-bands, fol. 179ᵃ ; beginning :—

بحمد خالق یکتا دلا زبان بکشای *

Tarkîb-bands, fol. 184a; beginning:—

داری ای دل بجهان گرهوس سامانی الخ *

Qaṣidahs in praise of kings, nobles and eminent persons. fol. 189b; beginning:—

ناتوان موری بپابوس سلیمان آمد ست
ذرۂ در سایۂ خورشید تابان آمد ست

Tarjî'-bands and Tarkîb-bands, fol. 210a; beginning:—

ساقی بده آن می که گل باغ یقینست الخ *

Muqaṭṭa'ât, fol. 231b; beginning:—

خضر زمان مسیح جهان ای نسیم صبح الخ *

Târîkhs, fol. 249b; beginning:—

بعهد دولت عباس بادشاه که عرش الخ *

Sâqî Nâmah, fol. 254a; beginning:—

بیا دل بمیخانۂ اهل هوش   شراب طهور سقاهم بنوش

Ġazals in alphabetical order; beginning:—

تا کرده دل مشاهده لطف اله را   داند عزیز تر ز عبادت گناه را

Rubâ'îs in alphabetical order; beginning:—

آنکس که بود شام و سحر ساقی ما الخ *

Mu'ammiyât in alphabetical order, fol. 300b; beginning:—

روز نو روز از نسیم فیض بخشش دلکشا الخ *

Fol. 255 should be placed after fol. 263.
Written in fair Nasta'lîq.
Not dated; 18th century.

No. 1869

foll. 27 ; lines 8 ; size 8×5¼ ; 5×2

مامقیمان

MÂ-MUQÎMÂN

The well-known poem in the form of a Tarkîb-band, generally styled after its first words ما مقیمان.

Beginning :—

ما مقیمان کوی دلداریم رخ بدنیا و دین نمی آریم

Although the poem has been repeatedly lithographed in India, its authorship is still obscure and uncertain. The authors of the Natâij ul-Afkâr, p. 289, and the Makhzan ul-Ġarâ'ib, p. 544, ascribe the poem to Sayyid 'Alâ ud-Dîn of Awadh, with the *takhallus* 'Alâ, سید علاء الدین اودهی المتخلص به علا, an eminent saint and musician who died in A.H. 998=A.D. 1589. In Nigâristân, p. 66, he is called 'Alâ ud-Dîn Khurâsânî. The author of the Makhzan remarks that although the poem is usually ascribed to 'Alâ, his name does not appear anywhere in it, and that Fasih, whose name occurs in one of the verses, is probably the author.

Written in modern clear Nasta'lîq within illuminated stars throughout with a sumptuously decorated head-piece and a double-page 'Unwân.

Not dated ; 19th century.

No. 1870

foll. 67 ; lines 16 ; size 9¾×7¼ ; 8×5¼

نل ودمن

NAL WA DAMAN

A copy of Faydî's well-known Masnawî Nal wa Daman. See Nos. 263-264.

Beginning :—

ای در تگ و پوی تو ز آغاز الخ *

Written in ordinary Ta'lîq in four columns.

Dated 11 February, 1836.

(Nos. 1871–1886)

foll. 314 ; lines (centre col.) 15 ; margl. col. 28 ;

size 10¾ × 6¾ ; 9¾ × 5

A very interesting and useful collection of several poetical works by different authors, bound in one volume.

I. Centre col. foll. 1ᵇ—68ᵃ

No. 1871

دیوان صالح

DÎWÂN-I ṢÂLIḤ

The Dîwân of Ṣâliḥ. According to Taqî Auḥadî, fol. 394ᵃ, Muḥammad Ṣâliḥ was an Amîr of Sulṭân Ḥusayn Mirza's court. He was a native of Harât, and spent his time in the company of eminent poets and scholars. Taqî, on the authority of Mîr 'Alî Shîr's Majâlis, says that Ṣâliḥ was the son of Nawwâb Amîr Nûr Sa'îd, an influential, but vicious and bad-tempered, officer under Sulṭân Abû Sa'îd Mirzâ. Ṣâliḥ, unlike his father, was a man of noble disposition.

On fol. 66ᵃ we find a chronogram expressing the date A.H. 895= A.D. 1489. According to Taqî Kâshî, Sprenger, Oude Cat. p. 22, Mîr Muḥammad Ṣâliḥ died in A.H. 941=A.D. 1534. For his life see Riyâḍ ush-Shu'arâ, fol. 220ᵃ ; Makhzan ul-Ġarâ'ib, p. 452 ; Majma, un-Nafâ'is, fol. 260ᵃ ; etc. etc.

The Dîwân, consisting of Ġazals, is arranged, except the first two, in alphabetical order.

Beginning :—

ای بدرگاه تو نیاز همه

لطف عام تو کارساز همه

The first alphabetical Ġazal begins thus on fol. 2ᵃ :—

تازه کنم بیار خود عهد و قرار خویش را

بنده شوم بتازگی لاله عذار خویش را

The Ġazals are followed by a few Qiṭ'ahs, beginning on fol. 66ᵃ :—

شاه اخوان امیر بیگ سعید الخ *

The Dîwân ends with a few Rubâ'îs; beginning on fol. 67ᵃ :—

یا رب سببی کز غم هجران برهیم الخ *

The Dîwân of Ṣâliḥ is very rare, and is not mentioned in any other catalogue.

II. Centre col. foll. 69ᵇ—105ᵃ

No. 1872

دیوان آصفی

DÎWÂN-I ÂṢAFÎ

The Dîwân of Âṣafî, arranged in alphabetical order. See Nos. 219-220.

Beginning as usual :—

ساز آباد خدایا دل ویرانی را الخ *

The Ġazals are followed by a Qiṭ'ah, beginning on fol. 103ᵇ :—

آصفی صحبت گرفته مدار *

and sixteen Rubâ'îs, the first of which begins thus :—

ای آنکه چو مطلع رخ تو مطلع نیست *

III. (Centre and margl. col.) foll. 105ᵇ—107ᵇ

No. 1873

مثنوی اهلی (خراسانی)

MAṢNAWÎ-I AHLÎ (KHURÂSÂNÎ)

A fragment of a Maṣnawî on pious life, devotion to God and good morals.

The name of the poet occurs thus on fol. 107ᵃ :—

بغفلت مدة عمر اهلی ز دست

چو در دست از عمر سرمایه هست

The Masnawî opens abruptly without حمد and نعت with the heading تاسف بر عمر گذشته ; beginning :—

دریغــا که عمرم بغفـلت گذشــت
شدم غافل از عمر و فرصت گذشــت

A second heading on fol. 106^a (margin) در نصیحت عاقلان گویند ; beginning :—

اگــر کار دانی چـــو کار آگـــهـــان
مشـــو غافل از کار و بـــار جهـــان

The third, or the last, heading is گفتار اندر مناجات or " on prayer " ; beginning on fol. 107^a (margin) :—

خـــدایـــا توی آگه از حال مـــــن
عیـــانست پیش تو احوال مـــــن

In the list of contents given at the beginning the Masnawî is ascribed to Ahlî مثنوی اهلی, without mention of which Ahlî is meant. Out of several, two Ahlîs, viz., Ahlî Shîrâzî (see No. 231) and Ahlî Khurâsânî, are said to be poets of great merit and distinction, and Taqî Auḥadî, fol. 98^a, while noticing the life of Ahlî Khurâsânî, observes that the *Munâjât* (prayer) of the poet is very popular and effective : و مناجات او بغایت مشهور و موثر افتاده و بطرز خود خوب گفته . It is therefore quite possible that the author of the present Masnawî, which contains a long *Munâjât* at the end, is Ahlî Khurâsânî. Again, the Masnawî is immediately followed by the Dîwân of Ahlî Khurâsânî, which in the table of contents, like the Masnawî, is simply designated as " Dîwân of Ahlî " دیوان اهلی—a fact which strengthens the belief that the author of the Dîwân and the Masnawî is one and the same Ahlî.

Ahlî Khurâsânî, who enjoys a wider reputation than his contemporary namesake Ahlî Shîrâzî, was a favourite poet of Sulṭân Ḥusayn Mirzâ. He is admitted to be the best poet of Khurâsân, and is said to have left a Dîwân of three thousand verses. (See Taqî Auḥadî, *loc. cit.*). According to Taqî Kâshî, Sprenger, Oude Catalogue, p. 21, Ahlî Khurâsânî died in A.H. 934=A.D. 1527. For further particulars of the poet see Riyâḍ ush-Shu'arâ, fol. 22^b; Tuḥfah-i Sâmî, fol. 106^b; Ṣuḥuf-i Ibrâhîm, fol. 97^b; Khulâṣat ul-Afkâr, fol. 22^a; Makhzan ul-Garâ'ib, p. 39, etc.

IV. (Centre col.) foll. 107ᵃ – 229ᵇ

No. 1874

دیوان اهلی

DÎWÂN-I AHLÎ

A very rare Dîwân of Ahlî Khurâsânî (see No. 1873).

Contents :—

Ġazals in alphabetical order except the first four.

Beginning :—

ای دل بدار از همه نابود و بود دست

آنرا شناس و بس که جز و نیست هرچه هست

The first alphabetical Ġazal begins thus on fol. 108ᵇ :—

دو چشم فرش آن منزل که سازی جلوه گاه انجا

بهر جا پا نهی خواهم که گردم خاک راه انجا

Musaddas on fol. 211ᵇ ; beginning :—

ندیدم چونتو ای نا مهربان بی رحم و بدخوئی

بت سنگین دلی شوخ ستمکاری جفا جوئی

The Musaddas is a Tadmîn on a Ġazal of Âdarî.

Mukhammasât, being Tadmîns on some Ġazals of Hâfiz ; beginning on fol. 212ᵇ :—

تا که چون نقطه ز پرکار قضا افتادم

قدم از دائرهٔ عشق برون ننهادم

The last one is a Tadmîn on a Ġazal of Hasan.

Fards or detached verses ; beginning on fol. 216ᵃ :—

چون حلقه برون در سر تسلیم فلک را *

Rubâ'is : beginning on fol. 227ᵇ :—

بر خاطرم از گردش دوران غم تست

بر جان من بی سر و سامان غم تست

V. (Centre col.) foll. 230ᵃ – 273ᵃ

No. 1875

(سی نامه)

(SÎ NÂMAH)

There is a *lacuna* after fol. 229, in consequence of which the earlier portion of this poem is missing. It opens abruptly thus :—

چو پیدا شد بحکم او چپ و راست
بخود داد آشنائی هر کرا خواست

The poet's *takhallus* Husaynî frequently occurs in the work. In the table of contents the work and the author are vaguely indicated thus: مثنوی حسینی, or "Masnawî by Husaynî." Several poets bearing the *takhallus* Husaynî are mentioned in the *Tadkirahs*, and the most popular among them is the renowned Sûfî poet, Amîr Husaynî Sâdât, whose two Masnawîs, Zâd ul-Musâfirîn and Kanz ur-Rumûz, have been mentioned under Nos. 117–120. Among the works of this Husaynî, enumerated under No. 117, is the سی نامه, which, according to Daulat Shâh, p. 225, the poet composed in his youth. No copy of this Sî Nâmah is mentioned in any catalogue, nor are extracts from it given in any *Tadkirah*.

Now, the title Sî Nàmah means "thirty letters." In the present MS. there are thirty-five blank spaces, evidently intended for headings. From a perusal of the contents it would appear that the first of these relate to the praise of God, the second is a prayer to God or *Munâjât*, the third, in praise of the Prophet, the fourth, on the causes of the composition. Then follows thirty letters addressed to the beloved, after which the last heading relates to the خاتمه or conclusion. Again, referring to these thirty letters, the poet says thus on fol. 34ᵃ :—

بیک رشته کشیدم سی گهر را   که تا پرداختم این تاج سر را

چنین قصری که من بنیاد کردم   به سی برج بلند آباد کردم

From the circumstances narrated above I am of opinion that the present Masnawî is no other than the extremely rare Sî Nâmah of Amîr Husaynî Sâdât.

In the conclusion, fol. 271ᵃ, the poet calls the poem عشقنامه or "the Love-Book" in accordance with its contents, *viz.*, the love-letters :—

بتوفیق خدا و جهد خامه　　شدم طغرا کش این عشق نامه

VI. (Centre col.) foll. 273ᵇ – 314ᵇ

No. 1876

شاه و گدا

SHÂH WA GADÂ

The mystical Maṣnawî by Badr ud-Dîn Hilâlî of Astarâbâd. See No. 1857.

Beginning :—

ای وجود تو اصل هر موجود　　هستي و بودهٔ و خواهي بود

The title of the poem occurs thus on fol. 279ᵃ :—

بار دیگر چنین رسید ندا　　که بگو داستان شاه و گدا

VII. (Margl. col.) foll. 1ᵇ – 21ᵃ

No. 1877

دیوان ریاضي

DÎWÂN-I RIYÂḌÎ

The Dîwân of Riyâḍî, consisting of Ġazals in alphabetical order with two Qiṭ'ahs and two Fards at the end.

Dr. Rieu (vol. iii, p. 1074) says that Mîr 'Alî Shîr, who mentions Riyâḍî Samarqandî among the poets who died before A.H. 896=A.D. 1490, describes him as proud, ill-tempered and unreasonable, but "felicitous" in some of his Ġazals. According to Taqî Kâshî, Sprenger, Oude Catalogue, p. 20 Riyâḍî died in A.H. 884=A.D. 1479.

He is generally confounded with his name-sake Riyâḍî of Zâwah, who, according to Tuḥfah-i Sâmî, fol. 109ᵃ (No. 682), wrote a

poetical account of the annals of Sulṭân Ḥusayn Mirzâ, and died in A.H. 921=A.D. 1515.

See Taqî Auḥadî, fol. 263[b]; Majma' un-Nafâ'is fol. 152[b]; Ethé, Bodl. Lib. Cat. Nos. 890 and 891; Ethé, Ind. Office Lib. Cat. No. 1299; W. Pertsch, Berlin Cat. p. 894; Cat. des MSS. et Xylographes, p. 311; A.S.B. Cat. No. 610; Bûhâr Lib. Cat. vol. i, No. 334, etc.

The present copy agrees with the Bûhâr Lib. MS., and begins likewise thus:—

صنع او آندم که نقش گنبد افلاک بست

نامهٔ حیرت ببال طایر ادراک بست

VIII. (Margl. col.) foll. 21[b]—71[a]

No. 1878

دیوان سیفي

DÎWÂN-I SAYFÎ

The Dîwân of Sayfî. Some biographers wrongly hold that Sayfî Bukhârî 'Arûḍî and Sayfî Harawî were two different persons. The fact is that Sayfî, who was a native of Bukhârâ, came to Harât during the reign of Sulṭân Ḥusayn Mirzâ, but subsequently returned to his native place. The author of the Suḥuf-i Ibrâhîm, fol. 383[a], says that Sayfî, who originally belonged to Mâwarâ un-Nahr, came to Harât during the reign of Sulṭân Abû Sa'îd, died there in A.H. 909=A.D. 1503, and was buried by the side of Khwâjah 'Abd Ullah Anṣârî's tomb.

The author has already been mentioned in connection with his popular work عروض سیفی. See No. 846. For further particulars see Taqî Auḥadî, fol. 315[b]; Majma' un-Nafâ'is, foll. 183[a]—183[b]; Riyâḍ ush-Shu'arâ, fol. 179[b]; Makhzan ul-Ġarâ'ib, p. 346, etc.

The author of the Suḥuf-i Ibrâhîm adds that Sayfî's Dîwân consists of two thousand verses. The present Dîwân, containing Ġazals in alphabetical order, begins thus:—

ما گنهگار و قبولی نی در استغفار ما

چشم تر آرد مگر آبی بروی کار ما

The Dîwân ends with a few Qiṭ'ahs.

The persons praised by the poet are :—

Bâisanġar, that is to say, Bâisanġar Mirzâ (second son of Sulṭân Maḥmûd Mirzâ and grandson of Sulṭân Abû Sa'îd) who reigned A.H. 900–909=A.D. 1494–1503; fol 55b.

Sulṭân Aḥmad (A.H. 872–899=A.D. 1467–1493); fol. 55b.

Sulṭân Maḥmûd (A.H. 899–900=A.D. 1493–1494); fol. 29b.

Muḥammad Ṣâliḥ; fol. 59b.

Sulṭân 'Alî; fol. 45a.

Sulṭân 'Ubayd, foll. 42b, 44a, 53b, 65b.

The Dîwân of Sayfî seems to be very rare.

IX. (Margl. col.) foll. 71b–94a

No. 1879

دیوان بنائی

DÎWÂN-I BANÂ'Î

A copy of Banâ'î's Dîwân, agreeing with No. 215.

Beginning :—

زهی از لعل شیرین تو الغ *

X. (Margl. col.) foll. 107b–157b

No. 1880

دیوان هلالی

DÎWÂN-I HILÂLÎ

The Dîwân of Hilâlî Astarâbâdî, consisting of Ġazals in alphabetical order, and a few Rubâ'is. See No. 228.

Beginning :—

ای نور خدا در نظر از روی تو ما را الغ *

The Ġazals extend up to the letter م, breaking off with the following line (fol. 156b) :—

هلالی چون سپاه انگیخت عشق آن کمان ابرو
بمیدان آیم و تیر ملامت را سپر کردم

Rubâ'îs, beginning on fol. 156ᵇ :—

یا رب غم بیرحمی جانان بکه گویم *

The first two lines of the first Rubâ'î are followed by a *lacuna*.

XI. (Margl. col.) foll. 158ᵇ – 188ᵇ

No. 1881

دیوان حیدر

DÎWÂN-I ḤAYDAR

The Dîwân of Ḥaydar-i Kalûj, arranged in alphabetical order. See No. 234.

Beginning :—

مائیم که کس نیست به چارگی ما
آه از نکند لطف تو غمخوارگی ما

The first Ġazal in No. 234 is the second here.

This copy of the Dîwân ends with a few Mukhammasât ; beginning on fol. 186ᵇ :—

گشتم ز کوی آن بت پیمان شکن جدا
همچون غریب از وطن خویشتن جدا

XII. (Margl. col.) foll. 188ᵇ – 208ᵃ

No. 1882

دیوان شوقی

DÎWÂN-I SHAUQÎ

The Dîwân of Shauqî.

Several Shauqîs are mentioned in the Tadkirahs, but none of the verses quoted therein are found in the present Dîwân. Shauqî Tabrîzî, who, on account of his long stay at Harât, is also known as Shauqî Harawî, was a descendant of Khwâjah Rashîd ud-Dîn Muḥammad Wazîr. He wrote a good Nasta'lîq hand, and held the

post of a writer under Sâm Mirzâ. He accompanied the emperor Humâyûn to Kâbul, and died there in A.H. 954=A.D. 1547. See Taqî Kâshî, Sprenger Oude Catalogue, p. 22. This Shauqî of Tabrîz, says the author of the Ṣuḥuf-i Ibrâhîm, fol. 461ᵇ, left a Dîwân of four thousand verses, consisting of Qaṣîdahs, Ġazals and Rubâ'îs, and probably the present poet is identical with him, as from his Dîwân the present seems to be an extract.

Another eminent poet of the same name, but a native of Yazd, flourished at the same time under Sulṭân Ḥusayn Mirzâ, and died in A.H. 963=A.D. 1555.

The Dîwân consisting of Ġazals in alphabetical order except the first one, and a few Rubâ'îs, begins thus :—

ای کرمت بجرم ما خسته دلان کشیده خط
لطف و کرم گرایں بود برطرفیم از سخط

Beginning of the Rubâ'îs ; fol. 206ᵃ.

دردا که اسیر فرقت یار شدم
فریاد که محروم ز دیدار شدم

XIII. (Margl. col.) foll. 208ᵇ—226ᵃ

No. 1883

دیوان سهیلی

DÎWÂN-I SUHAYLÎ

The Dîwân of Suhaylî.

Amîr Niẓâm ud-Dîn Aḥmad, who, according to the author of the Ṣuḥuf-i Ibrâhîm, fol. 384ᵃ, adopted the *takhalluṣ* Suhaylî, Suhayliyâ, Suhayl and Suhaylâ, belonged to the Chaġtâ'î sect of the Turkish tribe. Almost all his biographers hold that he died in A.H. 907=A.D. 1501 ; and the author of the Ṣuḥuf adds that Suhaylî died at the age of eighty-five. He must have been born, then, in A.H. 822=A.D. 1419. He was the Wazîr of Sulṭân Ḥusayn Bâiqarâ, and a friend of the celebrated Amîr 'Alî Shîr. Mullâ Ḥusayn Wâ'iẓ Kâshifî, dedicated his popular work Anwâr Suhaylî to our poet. He is also the author of a Turkish Dîwân and a Maṣnawî poem Laylâ wa Majnûn, also in Turkish. According to the author of the Ṣuḥuf *loc. cit.*

Suhaylî's Persian Dîwân consists of about two thousand *Bayt*. For his life and works see Majma' un-Nafâ'is, fol. 182[a]; Sprenger, Oude Cat. p. 572; Ethé, Bodl. Lib. Cat. Nos. 981–983; Rieu, ii, p. 756; A.S.B. Cat. No. 643; Riyâḍ ush-Shu'arâ, fol. 179[b]; etc.

The present Dîwân, which is only an abstract, consists of some Ġazals in alphabetical order with some Qiṭ'ahs, Rubâ'îs and Fards at the end.

Beginning :—

خوان نوال تست غذا بخش جان ما
زان خوان نواله ایست زبان در دهان ما

XIV. (Margl. col.) foll. 226[b]—229[b]

No. 1884

دیوان نویدی

DÎWÂN-I NAWÎDÎ

A fragment of a Dîwân by Nawîdî consisting of a few Ġazals in alphabetical order.

Beginning :—

گر شرح دهم درد گرفتاری خود را
تسکین دهد آن شوخ جفا کاری خود را

Several poets bearing the *takhalluṣ* Nawîdî are mentioned in the Tadkirahs, but none of the verses quoted there are found in the present fragment. The last Ġazal here is the one ending in the letter ت : it is followed by an extensive *lacuna,* and it is impossible to say how many folios are missing. Of the several Nawîdîs, two are very popular and are said to have left Dîwâns and Maṯnawîs. One is of Nîshâpûr, who at first entered the court of Sulṭân Ḥusayn and then came to India and attached himself to the services of the emperor Humâyûn. He died, according to Badâ'ûnî iii, p. 377, in A.H. 973=A.D. 1565. See also Makhzan ul-Ġarâ'ib, p. 891; Bûhâr Lib. Cat. vol. i, p. 339. See also No. 1881 where a copy of his Dîwân, quite different from the present, is noticed. The other is Khwâjah Zayn ul-'Âbidîn 'Abdî Beg, who adopted the *takhalluṣ* 'Abdî and also Nawîdî. He was from Shîrâz and was especially well versed in

Maṣnawî. He composed two Khamsahs in imitation of Niẓâmî, and wrote two Dîwâns, in the first of which he adopts the *takhalluṣ* Nawîdî and in the second, 'Abdî. He also left a Maṣnawî entitled جام جمشید, and died at Ardabîl in A.H. 988=A.D. 1580. See Taqî Kâshî, Sprenger, Oude Catalogue, p. 37. See also Rieu Sup., No. 307.

XV. (Margl. col.) foll. 230ᵃ—246ᵇ

No. 1885

ده نامه

DAH NÂMAH

A Maṣnawi poem consisting of ten love letters addressed by an imaginary l.. er to his beloved.

Author: Auhadî اوحدی.

The earlier part of the Maṣnawî is missing in consequence of a *acuna* after fol. 229ᵇ, and the poem opens thus abruptly :—

ترنجش را ز یاد بد مکن پست
بخواری بد سگالش را ببر دست

The author, Shaykh Rukn ud-Dîn Auhadî, who died in A.H. 738= A.D. 1337, has already been mentioned in connection with his Dîwân and his other Maṣnawî جام جم. See Nos 134–136.

In the beginning the poet says that he wrote the Maṣnawî at the request of the Wazîr Wajîh ud-Dîn Shâh Yûsuf, a grandson of the celebrated Naṣîr ud-Dîn Ṭûsî (*d.* A.H. 672=A.D. 1274) to whom he refers thus :—

وجیه دین و دولت شاه یوسف
که دارد زینت پنجاه یوسف
نصیر الدین طوسی را نبیره
که عقل از فطنت او گشت خیره

It would appear from the following line at the end, fol. 246ᵃ that another title given by the poet to the work is منطق العشاق.

چو دیدم در سخن خیر الکلامش
نهادم منطق العشاق نامش

The poem consisting of five hundred *Bayt* was completed on the night preceding Saturday, the 20th of Rajab, in the year ذ and و, that is to say, A.H. 706=A.D. 1306.

XVI. (Margl. col.) foll. 247ᵇ – 290ᵃ

No. 1886

فراق نامه

FIRÂQ NÂMAH

The "Book of Separation," a Maṣnawî poem.
Author: Salmân سلمان. See No. 147.
Beginning:—

بنام خــداى كه بــا تيره خــاك
برآميخت اين جوهر جان پــاك

The poet wrote the work for his royal patron Sulṭân Uways, completing it in A.H. 761=A.D. 1360. See Rieu ii, p. 625; Ethé, Ind. Office Lib. Cat., No. 1243, etc.

Written in beautiful Nasta'lîq within gold borders.

Not dated; 17th century.

Seals of the late ex-kings of Oude are found at the beginning and end of the copy.

No. 1887

foll. 495; lines 17; size 14½ × 8¾; 10½ × 5¼

هفت گنج

HAFT GANJ

A defective and incomplete copy of an exhaustive commentary on difficult verses of 'Urfî and Ẓahîr.

There is no preface and the MS. opens abruptly with the following defective heading in red:—

.... عرفى شيرازى و آن مشتمل است بر پنجاه خزانه - خزانۀ اول از گنج دوم من كتاب هفت گنج رفعت در توحيد حضرت رب العزت قادر مطلق و كريم برحق *

The above is followed by the commentary on the first Qaṣîdah of 'Urfî, thus:—

ای متاع درد در بازار جان انداخته الخ - بدانکه ای بالکسر کلمهٔ ندااست و ندا بکسر نون بمعنی آواز کردن آمده *

It would appear from the title هفت گنج that the entire work consists of seven sections, termed *Ganj*. The present MS. comprises nearly the whole of the second and of the sixth *Ganj*, termed respectively راحت افزا and بهجت افزا. راحت افزا or the second *Ganj*, consisting of fifty *Khizânah*, comprises a commentary on fifty select Qaṣîdahs of 'Urfî (occupying foll. 1ᵃ – 257ᵇ), breaking off in the middle of the fiftieth. Then follows an extensive *lacuna*, after which the MS. abruptly resumes with the sixth *Ganj* (بهجت افزا) on fol. 258ᵃ, containing a commentary on Ẓahîr. It consists of seventy-four *Khizânah* (containing a commentary on an equal number of select Qaṣîdahs of Ẓahîr), and sixty-two *Ṣandûq* (commentaries on sixty-two miscellaneous poems of the poet, such as Tarkîb-bands, Qiṭ'ahs, etc., etc.).

The first Ṣandûq begins thus on fol. 439ᵇ:

زمانه داور و کشور کشای نصرت دین الخ *

The MS., defective at the end, breaks off with the following words:—

کسوت بکسر کاف پوشش و لباس را گویند و ضمیر شین دامنش راجع بکسوت ممدوح است *

Written in ordinary Nasta'lîq.
Not dated; 18th century.

No. 1888

foll. 94; lines 17; size 12 × 7¾; 8½ × 5¼

ایجاز مفاتیح الاعجاز

ÎJÂZ-I MAFÂTÎḤ UL-I'JÂZ

An epitome of Muḥammad bin Yaḥyâ ul-Lâhijî's Mafâtîḥ ul-I'jâz—a well known commentary on the Gulshan-i Râz of Maḥmûd Shabistarî (see No. 123).

Beginning :—

الحمد لمن له الحمد فی الاول و آلاخرة والصلوة و السلام علی شمس الرسالة الخ *

The name of the present commentator, wrongly given in the preface, is محمد بن محمود الملقب بدیدار Muhammad bin Mahmûd, entitled Dîdâr :—

چنین گوید عبید الله احرار و مملوک الابرار محمد بن محمود الملقب بدیدار *

In my opinion the name Dîdâr, as given above, is a mistake for Dihdâr, *i.e.*, Muhammad bin Mahmûd, entitled Dihdâr, (*d.* 1016=A.D. 1607) who adopted the *takhallus* Fânî, and whose seventeen treatises on psychological, metaphysical, and mystical topics have already been noticed under Nos. 1516–1532. The author of the Riyâḍ ush-Shu'arâ, fol. 296[b], says that Muhammad Dihdâr Fânî left, besides several other works, a commentary on the Gulshan-i Râz, and it seems very probable that no other than the present work is meant by the author of the Riyâḍ.

In the preface Muhammad Dihdâr (to assume that it is he) says that in making the present abridgment he has not made any alteration in the wording of the original.

Written in a careless Nasta'liq with many clerical mistakes.

Dated 18 Ramadân, A.H. 1248.

Scribe : عبد الرحیم خان .

The following note, dated 2 Jumâdâ II, A.H. 1276, is found on a fly-leaf at the beginning :—

روز سه شنبه ۲ جماد الثاني سنه ۱۲۷۶ هجری از متروکهٔ مفتی مولوی لطف رسول صاحب بخریدی نجم الدین حسن قادری در آمده *

No. 1889

foll. 136 ; lines 14 ; size 8¼ × 5 ; 6½ × 3½

دیوان نظیری

DÎWÂN-I NÂẒÎRÎ

A copy of Naẓîrî's (*d.* A.H. 1021=A.D. 1612) Dîwân, consisting of Qaṣîdahs, Tarkîb-bands, Tarjî'bands, Qiṭ'ahs, etc. See Nos. 276–278.

Beginning:—

ای جلالت خلوت از اغیار تنها ساخته الخ *

Written in ordinary Nîm-Shikastah.

Dated 6th Dul-ḥijjah, A.H. 1186.

The MS. once belonged to Sir Wm. Gore Ouseley, who has given an account of the poet at the beginning of the copy.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1890

foll. 353 ; lines 14 ; size $8\frac{1}{2} \times 4\frac{3}{4}$; 6×3

The Same.

A damaged and modern copy of Naẓîrî's Dîwân.

Beginning with Ġazals, alphabetically arranged :—

اذا ما شیئت ان تحیی الخ *

Rubâ'îs, fol. 203ᵃ ; beginning :—

از دوست منادیست الخ *

Qaṣîdahs, fol. 216ᵇ ; beginning :—

ای جلالت خلوت از اغیار الخ *

Tarkîb-bands, fol. 243ᵇ ; beginning :—

کشتی تن شده طوفان زده عصیانم الخ *

Written in ordinary Ta'lîq.

Not dated ; 19th century.

No. 1891

foll. 241 ; lines 15 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$

محمود و ایاز

MAḤMÛD WA AYÂZ

A copy of Zulâlî Khânsârî's well-known poem Maḥmûd wa Ayâz. See No. 282, I.

Beginning as usual :—

بنام آنکه محمودش ایاز است الخ *

Written in fair Nasta'lîq within gold borders with an illuminated head-piece.

In the colophon, dated 25th Dul-ḥijjah, A.H. 1088, the scribe محمد اشرف ابن محمد شریف الکشمیری says that he transcribed the copy for one Mirzâ Yûsuf.

No. 1892

foll. 51 ; lines 12 ; size 7¾ × 4 ; 5⅛ × 2¾

The Same.

A fragment of Zulâlî's Maḥmûd wa Ayâz.

Many folios are missing from the beginning as well as in several other places, and the MS. opens abruptly thus :—

به پنهانی میان او و محمود الخ *

Corresponding with fol. 94^b, line 3 of the preceding copy.

Lacunæ after foll. 6^b, 11^b, 31^b, 44^b and 51^b.

Written in fair Nasta'lîq.

Not dated ; 18th century.

No. 1893

foll. 200 ; lines 15 ; size 10 × 5¼ ; 5¾ × 2¾

دیوان نقي

DÎWÂN-I NAQÎ

A copy of 'Alî Naqî's Dîwân. See No. 271.

There are numerous chronograms in the work, but the one on fol. 61^b (which seems to be the latest), expressing the date of the death of Imâm Qulî Beg in A.H. 1020=A.D. 1611, suggests that Naqî was still alive in that year.

The present copy contains a larger collection of Naqî's poems.

Contents :—

1. **Qaṣîdahs**; beginning on fol. 1[b]:—

زهر و تریاک که در حقهٔ نفع و ضرر است
یا گل و خار که در باغچهٔ خیر و شر است

2. **Tarkîb-bands, Târîkhs, etc., beginning on fol. 44[b]:—**

ای بسرخ بادشاه کشور حسن
وی بقد سرو ناز پرور حسن

3. **Ġazals in alphabetical order, beginning as in No. 271; fol. 61[b]:—**

ای نام همایونت طغراچهٔ فرمانها الخ *

4. **A Qaṣîdah, on fol. 146[b]; beginning:—**

دم از انا فتحنا میزند فتح شهنشاهی الخ *

5. **Muqaṭṭa'ât, mostly chronograms; beginning on fol. 149[a]:—**

از خون حجابی خط بند دگران الخ *

6. **Rubâ'îs; beginning on fol. 160[a]:—**

رفتی تو و شد سیاه عالم در چشم الخ *

Written in ordinary Nasta'lîq, within gold borders with an illuminated head-piece.

Not dated; 18th century.

No. 1894

foll. 378; lines 22; size $10\frac{3}{4} \times 5\frac{3}{4}$; $8\frac{1}{4} \times 3$

ريشي نامه

RÎSHÎ NÂMAH

A poetical account of the Rîshîs or saints of Kashmîr from their origin down to the author's time.

Author: Bahâ ud-Dîn with the *takhallus* Bahâ بهاء الدين المتخلص به بها.

Beginning:—

ای جهان مظهر صفات ترا
وی صفات شیون ذات ترا

The first few folios are devoted to the praise of God, the Prophet, the early Khalîfahs, the twelve Imâms, and the great saint Shaykh 'Abd ul-Qâdir Gîlânî. The account of the Rîshîs begins, fol. 9[b], with Shaykh Nûr ud-Dîn 'Alamdâr-i Kashmîr. His father Salar was married to a woman named صدور. Salar became the father of two sons, Shash and Kandarû, both of whom turned out thieves. Subsequently, in A.H. 779=A.D. 1379, Salar was provided with a third son called نونده ریشی, who later on became known as Nûr ud-Dîn, the first Rîshî of Kashmîr.

The work consists of three *Daftar*, the first of which is devoted to the account of Nûr ud-Dîn, his followers and contemporaries.

The second *Daftar*, containing an account of Shaykh Ḥamzah and some other Rîshîs, begins thus on fol. 116[b]:—

برکش ای مرغ خوش ترانهٔ عشق
یک نوای خوش از فسانهٔ عشق

The third *Daftar* deals with an account of the great saint Shaykh 'Abd ul-Qâdir Gîlânî and the Shaykhs of his *silsilah* at Kashmîr; beginning on fol. 251[b]:—

ای بها دفتر دگر سر کن
رو سوی طبله های ادفر کن

The work seems to be a poetical version of, or mainly based on, the Rîshî Nâmah of Mullâ Naṣîb (see Rieu i, p. 300) who, according to Rieu iii, p. 1085, died in A.H. 1047=A.D. 1638.

Written in ordinary Ta'lîq within coloured borders with a coloured head-piece at the beginning of each *Daftar*.

Scribe: ابراهیم قادری بن میر احمد شاه (see foll. 115[b], 250[a] and 378[a]).

Dated A.H. 1284-1285.

No. 1895

foll. 6; lines 25 (centre col.); margl. col. 48; size 8¾ × 5½; 8 × 4½

دیوان نادم

DÎWÂN-I NÂDIM

Extracts from the Dîwân of Mullâ Nâdim Gîlânî, arranged in

Beginning:—

تا باغ از رخ تو شناسد شمیم را
پیوند کرده است بزلفت نسیم را

Mullâ Nâdim of Lâhijân (capital of Gîlân) was a poet of great merit, so much so that, says the author of the Majma'un-Nafâ'is, fol. 473[b], the distinguished poet Ḥâjî Muḥammad Jân Qudsî used to pay one gold muhur for each verse of Nâdim. He came to India where he enjoyed for some time the learned society of the eminent poet Mullâ Naẓîrî Nîshâpurî (*d.* A.H. 1021=A.D. 1612), whom he held in high esteem. According to some biographers Nâdim came also to Bengal and visited Patna. He returned to Persia during the reign of Shâh Ṣafî Ṣafawî (A.H. 1038–1052=A.D. 1629–1642), and died, according to some, at the age of seventy. The exact date of his death is not given by his biographers. The author of the Natâ'ij ul-Afkâr, p. 431, says that the poet died towards the middle of the eleventh century A.H. Nâdim is said to have left only Ġazals, and Ṭâhir Naṣrâbâdî, fol. 139[a], observes that he has seen one thousand verses of the poet. The Dîwân of Nâdim seems to be very rare.

From an endorsement on the fly-leaf of the copy the poet's original name appears to have been Mirzâ Abû Turâb.

" انتخاب دیوان میرزا ابو تراب نادم گیلانی علیه الرحمة "

For notices on the poet's life see, besides the references given above, 'Atash Kadah, p. 222; Riyâḍ ush-Shu'arâ, fol. 416[a]; Nishtar-i 'Ishq, p. 1855; Makhzan ul-Ġarâ'ib, p. 919.

Written in small Nasta'lîq.

Not dated; 18th century.

No. 1896

foll. 252, lines 14; size $10\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$

کلیات منیر

KULLIYÂT-I MUNÎR

A collection of the prose and poetical works of Mullâ Munîr Lâhaurî (*d.* A.H. 1054=A.D. 1644).

Mullâ Munîr has already been mentioned in connection with his work شرح قصاید عرفی (see No. 259) and کار نامه (*see No.* 872, *fol.* 313[b]).

For his other works see No. 872, foll. 97ª, 114ª, 124ª, 126ᵇ, 128ª, 129ᵇ, 319ᵇ, 323ᵇ, 328ª and 330ª.

The MS. begins with a defective preface: some folios are missing at the beginning.

It opens thus:—

.... علوی پرداخته ...... و ترکیب اجسام سعلی ساخته
و غنچهٔ دل را از باد سخن بشگفانیده الخ *

In the preface Munîr, after dwelling at some length on the beauties of prose and poetry, divides the latter into seven classes, viz., Qaṣîdah, Tarkîb, Tarjî‘, Qiṭ‘ah, Ġazal, Rubâ‘î and Maṣnawî. He then mentions poets especially versed in some particular class or classes of poetry. Among such poets he particularly mentions Raḍî ud-Dîn Nîs͟hâpûrî, Kamâl Iṣfahânî, Amîr K͟husrau, Salmân Sâwajî, ‘Aṣṣâr Tabrîzî, Kamâl Khujandî, Kâtibî Nîs͟hâpûrî, Ḥasan Dihlawî, and Âṣafî Harawî. He then adds that in A.H. 1045=A.D. 1635 he came from Lâhaur to Akbarâbâd, where he met several poets, such as K͟hwâjah Ṣâdiq Harawî, Muhammad Ḥakîm, and Mirzâ Jalâl. The last, he says, wrote a preface to some of his (Munîr's) poems. He adds further that for long he had cherished the hope of collecting his prose and poetical pieces in the form of a Kulliyât, and that when he came from Bengal to Jaunpur in A.H. 1050=A.D. 1640, he fulfilled his desire. He styled this collection کلیات اولی or the "First Kulliyât", and says that his future compositions will form the کلیات اخرا or the "Last Kulliyât." He adds that he divided the present Kulliyât into three circles, two of which include his poetical works, and the third, the prose works. The three circles, given here on foll. 9ª and 9ᵇ, contain the names of the works included in this "First Kulliyât".

This preface is identical with the one found in No. 872, fol. 124ª.

Contents:—

1. قصاید, beginning on fol. 10ª:—

ای غمت خون در دل اهل وفا انداخته
آتشی در خان و مان صبر ما انداخته

2. مقطعات, fol. 39ª; beginning:—

محمد عربی کز لطائف طبعش *

3. ترجیعات, fol. 47ᵇ; beginning:—

ساقی بده آن چشم و چراغ دل مارا الخ *

4. مسدس or ترکیب بند, fol. 49[b]: beginning.—

باز خون در دلم از جرد ستمکاری هست الخ *

5. غزلیات, in alphabetical order, beginning on fol. 50[b]:—

ای جلوهٔ جمال تو حیرت فزای ما الخ *

6. مفردات, fol. 82[b]; beginning:—

ای چشم تو تعلیم ستم داد و ستم را الخ *

7. Rubâ'îs, fol. 84[a]; beginning:—

احمد که بهشت گویدش (torn)

جاروب کشند بوسهٔ او بال ملک

8. سواد اعظم Sawâd-i A'zam, beginning on fol. 98[a]:—

نظام راز دار شب نشینان الخ *

9. مظهر کل Mazhar-i Kul, beginning on fol. 128[a]:—

نظام فیض بخش دانش آموز الخ *

10. آب و رنگ Âb wa Rang, beginning on fol. 157[a].—

الهی آب و رنگ ده (این) سخن را الخ *

11. ساز و برگ Sâz wa Barg, beginning on fol. 164[b]:—

خداوند .... آشنا ده

سخن را ساز و برگ مدعا ده

12. میخانه May Khânah; beginning:—

بود بر لب آشناء قدح الخ *

13. مراة الخیال Mir'ât ul-Khayâl; beginning on fol. 175[a]:—

ای سخن آئنه دار نام تو الخ *

14. بیت المعمور Bayt ul-Ma'mûr; beginning on fol. 179[a]:—

الهی از در فیضم مکن دور الخ *

Three Masnawîs, viz., بخت بلند - درد و الم and نور و نار, enumerated in the circle, are not found in the body.

Prose pieces

15. مناظرۂ عناصر Munâẓarah-i 'Anâṣir (see No 872, fol. 319b); beginning on fol. 183b :—

آغاز سخن بنام جهان آفرینی که عالم کون و فساد را الخ *

16. مناظرۂ تیغ و قلم Munaẓarah-i Tîġ wa Qalam (see No. 872, fol. 323b); beginning on fol. 191b :—

بعد از سپاس داوری که تیغ بشهادۂ توحیدش الخ *

17. مناظرۂ روز و شب Munâẓarah-i Rûz wa Shab (see No. 872, fol. 328a); beginning on fol. 199b :—

.... اداء سپاس ایزدی که چهرۂ روز را از پرتو مهر بر افروختهٔ الخ *

18. ماتم کده Mâtam Kadah, beginning on fol. 203b :—

این نامـــه .... یافت

....

....

از ماتمیان خطاب ماتمکده یافـــت

19. نکات Nik'ât (see No. 872, fol. 330a), beginning on fol. 211b :—

الٰهی نمود همه نمایش .... چهرۂ حسن افروختهٔ الخ *

20. مکاتیب Makâtîb; beginning on fol. 214b :—

بر راز شناسان سخن نهفته نماند که مکاتبی که از زبان خدیو پاک روان الخ *

21. رقعات Ruqa'ât; beginning on fol. 226b :—

آغاز سخن بنام سخن آفرینی که زبانها را با سخن آشنا ساخته الخ *

22. مطالب مختلفه Maṭâlib-i Mukhtalifah: beginning on fol. 237a :—

تهنیت نو روز — چمن آرایان نشاط مژده میدهند الخ *

23. دیباچۂ مجموعۂ مثنویات Dîbâchah-i Majmû'ah-i Masnawîyât or preface to the collection of Masnawîs, beginning on fol. 243b :—

دیباچۂ سخن ستایش ایزدیست که گویاء بخشش زبان الخ *

Written in fair Nasta'lîq within coloured borders. The date of transcription, given on fol. 182ᵇ, is the 22nd regnal year of 'Âlamgîr i.e., A.H. 1090. A seal bearing the inscription محمد داؤد انجو الحسني الحسيني, and containing the same date, is found in several places. It is doubtful if this Muḥammad Dâ'ûd is identical with Dâ'ûd Khân Qurayshî, son of Bhîkan Khân who, according to Ma'âṣir ul-Umarâ, fol. 162ᵇ, was a distinguished Amîr under 'Âlamgîr, who made him the Sûbahdâr of Lâhaur in the fourteenth year of his reign.

The MS. is water stained throughout and the contents are illegible in many places. The original folios have been recently placed in new margins, and all the catch-words have been cut off.

Scribe: عطاء الله ولد دوست بیگ.

No. 1897

foll. 157, lines 15; size 9¾ × 5½, 6 × 2¾

دیوان قدسي

DÎWÂN-I QUDSÎ

A copy of Ḥâjî Muḥammad Jân Qudsî's Dîwan. See Nos. 308-310.

Beginning with Qaṣîdahs, fol. 1ᵇ:—

من آن نیم که کنم سرکشی ز تیغ جفا الخ *

Tarkîb-bands and Tarjî'-bands; beginning on fol. 86ᵃ:—

ای دل چه شوی شاد که ایام بهار است الخ *

Gazals in alphabetical order; beginning on fol. 94ᵇ:—

دادهٔ عشقم بادهٔ تابی (read انابی) که میسوزد مرا الخ *

Rubâ'is; beginning on fol. 133ᵇ:—

مردان همه برگ ترک عالم سازند الخ *

The MS. ends with a Maṣnawî in praise of Shâhjahân; beginning on fol. 152ᵃ:—

در اثنای هر عهد از روزگار الخ *

The contents and arrangement in the present copy closely agree with those in No. 309.

The MS. is damaged, and also worm-eaten towards the end.
Written in fair Nasta'lîq.
Not dated; 19th century.

No. 1898

foll. 202; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان کلیم

DÎWÂN-I KALÎM

A copy of Abû Ṭâlib Kalîm's Dîwân containing Ġazals in alphabetical order and Rubâ'îs. See Nos. 314–315.

Beginning as in No. 315:—

بدل کردم بمستی عاقبت زهد ریائی را الخ *

The Rubâ'îs, seventy-nine in number, begin as in No. 315:—

هر چند که مرد قول الخ *

Written in fair Nasta'lîq within gold and coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated; 19th century.

Presented by Ġulâm Wâriṣ, 8th March, 1918.

No. 1899

foll. 108; lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$

قصاید مسیح

QAṢÂ'ID-I MASÎḤ

A collection of Masîḥ's Qaṣâ'id. The poet and his Dîwân have been noticed under No. 320.

The Qaṣîdahs, arranged alphabetically, begin thus:—

ای ز بهار نفس ساخته قوت ضیا
فصل جوانیست هان این دو نفس خوش ترا

Qaṣîdahs in praise of the following kings are found in the present copy:—

Shâh 'Abbâs, foll. 3b, 20b, 100a.
Muhammad Qutub Shâh, foll. 20b, 22a.
Akbar, fol. 19a.
Folios have been misplaced in several places.
The Qasîdahs are followed by a few Rubâ'îs.
Written in fair Nasta'lîq.
Dated 7 Jumâdâ I, A.H. 1064.

No. 1900

foll. 295; lines 15; size 9×5¼, 6×3¼

دیوان محترم

DÎWÂN-I MUHTARAM

Several poets bearing the *takhallus* Muhtaram are mentioned in Tadkirahs, but they seem to be different from the present. Internal evidences show that he flourished during the reigns of Shâh Jahân (to whom he refers on foll. 101b 112b, 133b, 221a, 233b) and Aurangzib (see fol. 104b). Two chronograms, one expressing the date A.H. 1060=A.D. 1650 and the other, A.H. 1066=A.D. 1655, are found on fol. 283a. In two places, foll. 101a and 259b, he mentions the poet Sâ'ib, who died in A.H. 1088=A.D. 1677.

Contents —

(1) Gazals in alphabetical order, beginning on fol. 1b:—

ای که بخود نداده ره عشق تو قال و قیل را
سوخته برق غیرت شهپر جبرئیل را

(2) Tarji'-bands and Tarkîb-bands; beginning on fol. 270a:—

لک الحمد ای کریم حیّ اکبر
ز قدرت کرده عالم را منور

(3) Rubâ'îs, beginning on fol. 284a.—

آنجا که بود پرتو انوار جمال *

Written in ordinary Nasta'lîq within coloured borders.
Dated A.H. 1191.
Scribe? مهابند.

No. 1901

foll. 134; lines 14; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

دیوان محترم

DÎWÂN-I MUHTARAM

This Dîwân, quite different from the preceding (No. 1900), seems to be a separate collection of the same Muhtaram's poems He refers to Aurangzîb on fol. 61ᵃ thus.—

کشتی صبر کسی گر بشکند طوفان جوع

شاه اورنگ زیب او را قوت از لنگر دهد

In the following last line of the last Rubâ'î he gives A.H. 1091 = A.D. 1680 as the date of the birth of his son Muhtasham —

حق محتشمی به محترم عیدی داد

تاریخ تولدش ازان شد رمضان

The numerical value of رمضان = 1091.

The present Dîwân consists of Ġazals in alphabetical order and a few Rubâ'îs.

Beginning of Ġazals, fol. 1ᵇ.—

بهر ایماء مسمی چو شد از اسم جدا

گشت بر تختهٔ توحید الف انگشت نما

Rubâ'îs, beginning on fol. 133ᵃ.—

مقطع ابد آمد است مطلع ازلست الخ *

Written in ordinary Nasta'lîq.
Not dated; 19th century.

No. 1902

foll. 54. lines 15; size $8\frac{3}{4} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$

نظم نیک

NAZM-I NÎK

A versified grammatical tract on Arabic conjugation.
Author: 'Ismat Ullah عصمت الله.

Beginning :—

کریما صرف کن دلهای ما را
بذکر اسم پاکت از هوا ها

It would appear from the author's statement, foll. 3[b] – 5[a], that he visited several distant places in search of knowledge, until he met with a distinguished scholar, 'Abd ul-Ḥakîm, from whom he, in a short time, learnt all that he wanted to learn. At Sahâranpûr he specialized in grammar, and subsequently wrote the present treatise in verse for the convenience of students.

The date of completion, given on fol. 5[a], is A.H. 1070=A.D. 1659.

Written in ordinary Nasta'lîq.

Dated 12 Rabî' I, A.H. 1233.

The name of the scribe, partly illegible, vaguely reads سید حمزه علی.

No. 1903

foll. 55; lines 17, size 9×5; 7¼×3

پدماوت

PADMÂWAT

A fragment of Bazmî's (*d* A.H. 1073=A.D. 1662) well-known Masnawî Padmâwat. See No. 297.

The copy is defective at the beginning; many folios are missing. It opens abruptly thus :—

در دهر ز عافیت نشان نیست
ویں می بسبوی آسمان نیست

Corresponding with fol. 40[b], line 2 of No. 2197.

In the colophon the author of the poem is called Nawwâb Bâqî Khân :

" کتاب رتپدم من تصنیف نواب باقی خان " *

Written in careless Ta'lîq.

Dated 24 Muḥarram, the sixth regnal year of Muḥammad Shâh.

No. 1904

foll. 76; lines 17; size $9\frac{1}{2} \times 6$; 8×4

دیوان غني

DÎWÂN-I ĠANÎ

A very modern and carelessly written copy of Ġanî's Dîwân. See Nos. 334–335.

Beginning with Ġazals in alphabetical order :—

جنونی کو کہ از قید خرد الخ *

Rubâ'îs, beginning of fol. 61ᵃ :—

چون نیست در افتادگیم الخ *

Miscellaneous ; beginning on fol. 67ᵃ :—

داغ نتوان برسرین آن سبکرو سوختن الخ *

At the end is found a biographical account of the poet, copied from the Majma' un-Nafâ'is of Ârzû.

Written in a careless Ta'lîq.

Not dated ; 19th century.

No. 1905

foll. 108; lines 15; size $7\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3$

دیوان شمسی

DÎWÂN-I SHAMSÎ

A very rare copy of Shamsî's Dîwân.

The poet, who adopts the *takhallus* Shamsî, gives his name, fol. 41ᵇ, as Rashîd رشید, and in the colophon, fol. 107, his name is given as شاه محمد رشید شمس الحق Shâh Muḥammad Rashîd Shams ul-Ḥaq.

Âzâd in his Maâṣir ul-Kirâm (No. 723) fol. 88ᵇ, calls the author Shaykh 'Abd ur-Rashîd and gives the following account: Shaykh 'Abd ur-Rashîd of Jaunpûr, entitled Shams ul-Ḥaq شیخ عبد الرشید جونپوری الملقب بشمس الحق, was a great saint and scholar. He was a pupil of Shaykh Faḍl Ullah and a disciple of his own father Shaykh

Muḥammad Muṣṭafâ, son of S̱haykh Muḥammad bin S̱haykh Niẓâm ud-Dîn Amîtawî. In his early days he followed a general course of study, but he soon gave it up and applied his mind to the study of theological works, particularly those of S̱haykh Muḥyî ud-Dîn 'Arabî. He did not mix in the society of rich men, and it is said that once when the emperor S̱hâh Jahân sent one of his servants for the S̱haykh the latter refused to leave his abode. He is the author of several valuable works such as :—

رشیدیه در فن مناظره *

زاد السالکین *

شرح اسرار الخلوة که مختصریست از ابن عربی *

رساله محکوم مربوط ترجمهٔ بعض مواضع کلام ابن عربی *

حواشی متفرقه بر شرح مختصر عضدی *

حواشی فارسی بر کافیه *

مقصود الطالبین در اوراد و وظایف *

دیوان شعر فارسی *

He adopted the *takhalluṣ* S̱hamsî. He died in the midst of his morning prayer on Friday, the 9th of Ramaḍân, A.H. 1083=A.D. 1672. See also Taḏkirah-i 'Ulamâ-i Hind, p. 119.

The Dîwân consists of Ṣufic poems

Contents :—

Ġazals in alphabetical order : beginning —

ای صفات و ذات (تو) برتر بود زادراکها
نیست مدحت از زبانم غیر لا احصی ثنا

Qiṭ'ahs ; beginning on fol. 64ᵃ .—

اگر بوقت جوانی چو پیر باشی تو الخ *

Mukhammasât and miscellaneous poems ; beginning on fol. 65ᵇ :—

بهر سو بنگرم حسن و جمال او بود پیدا الخ *

Riddles, fol. 67ᵇ ; beginning :—

پرسیدمش چه نام تو ای رهنمای حق الخ *

Rubâ'is, alphabetically arranged ; beginning, on fol. 69ᵃ :—

ای آنکه بروز و شب پناهی تو مرا *

Arabic Rubâ'îs; beginning on fol. 85ᵇ:—

مدحی علی مدح الخلایق فایق الخ *

Tarjî'bands and miscellaneous poems, fol. 86ᵃ; beginning:—

ای خدا یک لحظه مارا رو نما الخ *

There are some Hindî poems at the end.
Written in fair Nasta'lîq.
Not dated; 18th century
On the title-page the MS. is wrongly endorsed as

دیوان شمس تبریزی *

No. 1906

foll. 5; lines (centre col.) 24; margl. col. 47, size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

دیوان راقم

DÎWÂN-I RÂQIM

Selections from the Dîwân of Râqim.
Beginning:—

چنان جوش محبت گرم دارد آشنائی را
که گر صد سال دور افتم نمی فهمم جدائی را

Mirza Muhammad Sa'd ud-Dîn, poetically surnamed Râqim, was the son of Khwâjah 'Inâyat مرزا محمد سعد الدین المتخلص به راقم ابن خواجه عنایت. He came to India during the reign of Shâh Jahân, and enjoyed the warm favour of Islâm Khân. Subsequently he returned to Persia, and through the influence of Muḥammad Beg I'timâd ud-Daulah was appointed by Shâh Sulaymân Ṣafawî (A.H. 1078—1105=A.D. 1667—1693) Wazîr of Harât, and, later on, of the whole of Khurâsân. He was a great patron of poets and men of letters, and the author of the Natâ'ij ul-Afkâr, p. 178, says that Muqîmâ-i Iḥsân of Mashhad, 'Aẓîmâ-i Nîshâpûrî and Shaukat Bukhârî enjoyed his special favour.

A copy of Râqim's Dîwân, containing a chronogram for A.H. 1084=A.D. 1673, is noticed in Sprenger, Oude Catalogue, p. 540, showing that the poet was still alive in that year. For further particulars see Riyâḍ ush-Shu'arâ, fol. 160ᵃ, Ṣuḥuf-i Ibrâhîm,

fol. 349ᵇ; Majma' un-Nafâ'is, fol. 157ᵃ; Makhzan ul-Ġarâ'ib, p. 290. See also Rieu Supplement, No. 332; As. Soc. Bengal, Cat. No. 781.

The present MS. contains selections from the poet's Ġazals, arranged in alphabetical order.

Some folios are misplaced. The right order seems to be foll. 1-2, 5, 3-4.

Written in ordinary small Nasta'lîq.

Not dated; 18th century.

No. 1907

foll. 291; lines 27; size 11½×7; 9×3¾

دیوان صایب

DÎWÂN-I ṢÂ'IB

A copy of the Dîwân of Ṣâ'ib, containing Ġazals in alphabetical order. See Nos. 341–349

Beginning :—

اگر نه مد بسم الله بودی تاج عنوانها الخ *

Written in ordinary Nasta'lîq within red-ruled borders.

Dated 25th Dulqa'd, A.H. 1096.

The MS. once belonged to Sayyid Ṣafdar Nawwâb of Patna.

No. 1908

foll. 133; lines 12; size 7¼×4½; 5×2½

The Same

A beautifully written, but defective and incomplete copy of Ṣa'ib's Dîwân containing Ġazals in alphabetical order.

Beginning as usual :—

اگر نه مد بسم الله الخ *

Written in a beautiful Nasta'lîq within gold-ruled and marbled borders.

Dated, Harât, the reign of Shâh 'Abbâs.

Scribe : قلیچ بیگ.

The MS. is defective and folios have been misplaced in many places, also a large number of folios are missing.

Presented by A. F. Sayyid Muḥammad of Sain, Patna, on 7-6-17.

No. 1909

foll. 144; lines 15; size 7¾×4¾; 6¼×3¼

دیوان مجذوب

DÎWÂN-I MAJḎÛB

A copy of Majḏûb's Dîwân. See No. 352.

Contents:—

1. Qaṣîdahs, beginning:—

زور بـــازوی تـــرا الله اکبـــر شـــاهد اســـت
گو دل خصم تو منکر باش خیبر شاهد اســـت

Comp. No. 352, fol. 164ᵇ.

2. Ġazals, arranged alphabetically, beginning thus on fol. 13ᵇ:—

الٰهی عبدک العاصی اتاکا الخ *

3. Mukhammasât, fol. 126ᵇ; beginning:—

حسن را آئینهٔ درکار بود الخ *

4. Tarjî'ât, fol. 127ᵇ; beginning:—

ای شوق تو رهنمای دلها الخ *

5. Maṯnawî, fol. 131ᵇ; beginning:—

چه پیچی درین عالم پیچ پیچ *

6. Chronograms, fol. 136ᵇ; beginning:—

چون والد کمینه طواف مدینه کرد الخ *

7. Rubâ'îs, fol. 137ᵇ; beginning:—

دست تو چها که با در خیبر کردا الخ *

The MS. is not free from clerical errors.

Written in ordinary Ta'lîq.

The general appearance of the MS. suggests that it was copied in the latter half of the 18th century, and in support of this view we

find the signature of the poet Ḥazîn (*d.* A.H. 1180=A.D. 1766) at the beginning and end of the copy.

No. 1910

foll. 52; lines 15; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$

نیرنگ عشق

NAYRANG-I 'ISHQ

A copy of Ġanîmat's Nayrang-i 'Ishq. See No. 367.
Beginning as usual:—

بنام شاهد نازک خیالان الخ *

The copy is in a damaged condition There is a lacuna after fol. 23ᵇ.

Written in ordinary Nasta'lîq.

Dated 2 Jumâdâ II, 1176 Faslî, the tenth regnal year of Shâh 'Âlam.

Scribe: امام الدین.

No. 1911

foll 44; lines 18 size 9×5; $7\frac{1}{4} \times 3\frac{1}{4}$

The Same

Another copy of Ganîmat's Nayrang-i 'Ishq; beginning as usual:—

بنام شاهد نازک خیالان الخ *

Written in careless Ta'lîq.

Dated 28th Muharram, A.H. 1138.

No. 1912

foll. 121; lines 13; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$

دیوان شوکت

DÎWÂN-I SHAUKAT

A copy of the Dîwân of Shaukat of Bukhârâ. See Nos. 357–359.

Beginning as in Nos. 358-359 :—

الهی رنگ تاثیری کرامت کن فغانم را الخ *

The Dîwân consists of Ġazals, arranged in alphabetical order. Rubâ'îs, fol. 115[a] ; beginning :—

بنشین بزمین بچرخ گردان منشین الخ *

Mufridât, in alphabetical order ; beginning on fol. 116[a] :—

سفیدی میزند راه سر کویش ز دیدارم الخ *

The copy is incomplete.

Written in good Nasta'lîq within gold and coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated ; 18th century.

Presented to the library by "Khudâ Bakhsh" (Ṣalâḥ ud-Dîn) 1-11-10.

No. 1913

foll. 56 ; lines 17 . size $9\frac{1}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$

دیوان ناصر علي

DÎWÂN-I NÂṢIR 'ALÎ

A copy of the Dîwân of Shaykh Nâṣir 'Alî, who adopted the *takhalluṣ* 'Alî. See No. 363.

This copy containing Gazals, arranged alphabetically, ends with a few Rubâ'îs.

Beginning as in No. 363 :—

محبت جادهٔ دارد الخ *

Written in ordinary Nasta'lîq within red borders.

Dated A.H. 1200.

Scribe : فضل علی.

A seal, bearing the inscription هنومان سهای, and dated A.H. 1224, is found at the end of the copy.

No. 1914

foll. 63; lines 13; size 10¾ × 5¾; 7 × 3¾

دیوان اشرف

DÎWÂN-I ASHRAF

A copy of Mullâ Muḥammad Sa'îd Ashraf's Dîwân. See No. 368.
Beginning with Ġazals in alphabetical order:—

جز نبی و ولی بحق راه مدان خدایرا الخ *

Fards in alphabetical order; beginning on fol. 41ᵇ:—

حلقهٔ ذکر تو گرداب شد از گریهٔ ما الخ *

Rubâ'îs and Fards intermixed; beginning on fol. 47ᵃ:—

بجز دعای قدح نیست ورد خانهٔ ما الخ *

Written in ordinary Nasta'lîq.
Dated Darbhangah, 25 Rajab, 1178 Faslî.
Scribe: شیخ روح الله.
The MS. is in a damaged condition.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

Another seal, bearing the inscription سید نور الدین حسین خان المرعشی الشوستری, is found on the title-page.

No. 1915

foll. 167; lines 17; size 9 × 5; 7 × 3

دیوان اثر

DÎWÂN-I AṢAR

The Dîwân of Shafî'â, who adopted the *takhallus* Aṣar.

Shafî'â, with the *takhallus* Aṣar, was a poet of great repute. He was born at Shîrâz, but spent a good deal of his time at Isfahân. He lost his eye-sight at an early age, but by constant association with eminent poets and men of learning he mastered the art of poetry. Sarkhwush in his Kalimât ush-Shu'arâ, fol. 11ᵃ, says that Aṣar did not visit India, and that both Shâh Gulshan and Ârzû wrote Ġazals

in imitation of each of the Ġazals of Aṡar, and that, according to Shâh Gulshan, the Ġazals of Ârzû excelled those of Aṡar. He was a panegyrist to Shâh Sulṭân Ḥusayn of Persia (A.H. 1105–1135=A.D. 1693–1722), in whose praise there are several poems in the Dîwân. The author of the Riyâḍ ush-Shu'arâ, fol. 42ᵃ, says that the Kulliyât of Aṡar consists of ten thousand verses. There are conflicting statements regarding the date of the poet's death. Sarkhwush, *loc. cit.*, says that he was alive till A.H. 1105 = A.D. 1693. According to Sprenger, Oude Cat., p. 344, he died in A.H. 1113=A.D. 1701; and a still later date, viz., A.H. 1124=A.D. 1712, is given in the دیوان منتخب of Sirâj, Sprenger, Oude Catalogue, p. 149. The author of the Natâ'ij ul-Afkâr, p. 38, fixes the poet's death in A.H. 1121=A.D. 1709. There are several chronograms in the Dîwân, the latest of which is A.H. 1114=A.D. 1702 (see fol. 67ᵇ).

Contents :—

Qaṣîdahs, beginning on fol. 1ᵇ :—

شـرح مجموعهٔ صنع تو ندارد پایـــان
یک رباعیست ز ترکیب عناصر انسان

Elegies, beginning on fol. 38ᵇ :—

شد محرم کز زمین و آسمان خیزد فغان الخ *

Another series of Qaṣîdahs, beginning on fol. 40ᵇ :—

ز عکس و قامت و زلف و دهان آن بت چین الخ *

Maṡnawîs : the first beginning on fol. 47ᵃ :—

بعهد شهنشاه بیدار بخت الخ *

Tarkîb-bands Qiṭ'ahs, etc. ; beginning on fol. 61ᵃ :—

ای اشک و آه مردم دانا مدد کنید الخ *

Târîkhs and some Qiṭ'ahs ; beginning on fol. 63ᵃ :—

شهنشاه دین شاه سلطان حسین الخ *

Ġazals, in alphabetical order ; beginning as in Ethé, Ind. Office Lib. Cat., No. 1656 :—

بکش بوادی افتادگی تن خود را الخ *

Rubâ'is ; beginning on fol. 128ᵃ :—

داری اگر آرزوی کوثر به بهشت الخ *

The Dîwân is followed by some poems and verses of **Tamannâ, Haydar** and others

A Masnawî, entitled قضا و قدر, by 'Âbid, begins thus on fol. 158ᵃ —

حکیمی از خردمندان حادق

صحیح القول همچون صبح صادق

The Masnawî is followed by some Gazals of 'Âbid, beginning thus on fol 163ᵃ —

بسرداری چه شد گر منصب منصور عالی شد الخ *

Written in ordinary Nasta'liq with an illuminated head-piece and a double-page Unwân

Dated 10 Shawwal, the fifth regnal year of Muhammad Shâh.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

Another seal, bearing the inscription اعظم علی خان بهادر, and dated A H. 1199, is found at the beginning.

No. 1916

foll. 99, lines 12, size $9\frac{3}{4} \times 6\frac{1}{2}$: $6 \times 3\frac{3}{4}$

شرح گل کشتی

SHARH-I GUL-I KUSHTÎ

A commentary on the Masnawi Gul-i Kushtî of Mîr 'Abd ul-'Âl Najât.

Commentator Ratan Singh Zakhmî رتن سنگه زخمی.

Beginning.—

بسجود صمدی جبهه بر زمین نهاده ام و صلوات بر محمد و آل محمد فرستاده ام الخ *

The poet Najât and his Dîwân have already been noticed under No. 379.

The commentator and his work معیار الازمان on chronology have been noticed under No. 1061.

In the preface to the present work the commentator designates himself Ratan Singh, *takhallus* Zakhmî, bin Râi Bâlak Râm Bin

Râjah Bhagwân Sahâi رتن سنگهه زخمی تخلص ابن راي با لک رام ابن راجه بهگوان سهای and says that he wrote this commentary on the Masnawî Gul-i Kushtî of 'Abd ul-'Âl Najât (here called Mîr Abul 'Âl Najât) in A.H. 1230=A.D. 1814 by the order of his master Mîrzâ Muhammad Hasan Qatîl (see No. 434), and dedicated it to Gâzî ud-Dîn Haydar Khân, the eldest son of Nawwâb Sa'âdat 'Alî Khân of Awadh (*d.* A.H. 1229=A.D. 1814).

The date of completion of Najât's Gul-i Kushtî, given at the end here, is A.H. 1112=A.D. 1700.

The total number of verses commented upon is 291, but unfortunately the commentary on the first eight verses is wanting in this copy on account of a lacuna after fol. 2.

The commentary was lithographed, with the poem, in Lucknow, 1881.

Written in fair Nasta'lîq within gold borders with an illuminated head-piece.

It would appear from the page-marks that four folios are missing after fol. 2.

Dated 19 Rajab, A.H. 1232.

Scribe : لچهمي نراين.

No. 1917

foll. 217 ; lines 15 ; size $9\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$

ديوان عالی
DÎWÂN-I 'ÂLÎ

A very interesting Dîwân containing the lyrical poems of the poet 'Âlî that he composed in imitation of several eminent poets. The Dîwân is preceded by a preface due, most probably, to 'Âlî's son, who gives out his name, fol. 2b, as ابراهيم عابد Ibrâhîm 'Âbid, and who says that he arranged the Dîwân, entitled مجمع البحرين, by the order of his father.

Beginning of the preface :—

ناز پیرای خیال که سخن را بشوخی انداز جلوه هوش فریبی
داده الخ *

In the preface the author of the Dîwân is called Amîr 'Alâ ud-Daulah Mar'ashî امیر علاء الدوله مرعشی. It would appear from a statement on fol. 3b that he held the post of a Wazîr.

Several poets, bearing the *takhallus* 'Âlî, are in the Tadkirahs, and one of them, said to have been the author of a Dîwân, is Mirzâ Abul Ma'âlî *'Âlî*, who lived at the court of Farrukh Siyar, from whom he received the title of Wizârat Khân. He died, according to Târîkh-i Muhammadî, Rieu, p. 1091, in A.H. 1128=A.D. 1715. See also Hamîshah Bahâr, Oude Catalogue, p. 126 and Garcin de Tassy, Litt. Hind., vol. i, p. 191; Makhzan ul-Ġarâ'ib, p. 578.

Dr. Rieu *loc. cit.* while noticing a copy of the aforesaid 'Âlî's Dîwân, says that the poet belonged to a noble family of Nîshâpûr, which traced its origin to Farîd ud-Dîn 'Attâr, but the author of the Makhzan p. 582, treats this Abul Ma'âlî Alî of Nîshâpûr as separate from the poet of Farrukh Siyar's time, and does not ascribe any Dîwân to him, but remarks that he occasionally composed verses.

Again in the present Dîwân we find several Ġazals of one Abul Ma'âlî, whose *takhallus* was Ma'âlî and not 'Âlî.

The Ġazals are arranged in alphabetical order, and the arrangement is that each Ġazal of a poet is followed by one or two imitative Ġazals by 'Âlî.

The first of the Ġazals of 'Âlî, occupying foll. 5b—62a, are in imitation of Jalâl Asîr and begin thus with a Ġazal of the latter :—

ای گلشن از بهار خیال تو سینها الخ *

The first one by 'Âlî begins thus :—

ای روشن از فروغ تو مرآت سینها الخ *

Second series in imitation of 'Urfî, foll. 62b–77a; beginning (with 'Urfî's Ġazal) :—

تحفهٔ مرهم نگیرد سینهٔ افکار ما الخ *

The next one, by 'Âlî, begins thus :—

بسکه زیب هرچمن شد دیدهٔ خون بار ما الخ * ـ

Third series in imitation of Faydî, foll. 77a—83b.

Fourth series in imitation of Muhammad Sûfî, foll. 83a—89a.

Other poets imitated by 'Âlî are :

Nazîrî Nîshâpûrî, foll. 89a—92b.

Mîr Muhammad Mu'min Astarâbâdî, foll. 92b—97b.

Tâlib Âmulî, foll. 98a—100b.

Tâlib Kalîm, foll. 100b—107b.

Sâ'ib, foll. 107b—115a.

Mîr Abul Ma'âlî with the takhallus Ma'âlî, foll. 115a—127a.

Mullâ Shaydâ, foll. $127^a - 130^b$.
Mullâ Faraj Ullah, foll. $130^b - 138^b$.
Mirzâ Niẓâm, foll. $139^a - 140^a$.
Zakî Hamadânî, foll. $140^a - 141^a$.
Shaykh 'Alî Naqî, foll. $141^a - 142^a$
Mirzâ Faṣîḥî, foll. $142^a - 142^b$.
Âhî, foll. $143^a - 144^a$.
Naṣîr Hamadânî, foll. $144^a - 144^b$.
Ahlî Shîrâzî, fol. 145^a.
Muḥammad Amîr Mustaġnî, foll. $145^a - 146^b$.
Khân Zamân Mahâbat Khân, foll. $146^b - 149^a$.
Âqâ Shâpûr, foll. $149^b - 150^a$.
Mîr Yaḥyâ Kâshî, foll. $150^b - 151^a$.
Waḥshî, foll. $151^a - 152^a$.
Khwâjagî Sharîf Muḥaqqaq, foll. $152^a - 153^b$.
Bâbâ Fiġânî, foll. $154^a - 158^a$.
Walî Dasht-i Bayâḍ, fol. 158^b.
Ḥâfiẓ, foll. $159^a - 166^b$.
Mawlawî Ma'nawî, foll. $167^a - 177^a$.
Kamâl Ismâ'îl, foll. $177^a - 178^b$.
Amîr Khusrau, foll. $178^b - 181^b$.
Salmân, foll. $182^a - 182^b$.
Shâdmân, fol. 183^a.
Mullâ Faujî, foll. $184^b - 186^b$.
'Abd ur-Rasûl Istiġnâ, foll. 186^b.

The Ġazals are followed by 'Âlî's Rubâ'îs in imitation of Amîr Shâhî, Ṭâlib Kalîm, 'Urfî, Mirzâ Ibrâhîm Adham, Saḥâbî, Abul Ma'âlî and Ṣâbir; foll. $187^b - 192^a$.

Maṣnawîs:
Kamâl Ismâ'îl, foll. $193^b - 196^b$.
Fayḍî, foll. $196^b - 209^b$.
Ṭâlib Âmulî, foll. $209^b - 212^b$.
'Urfî, foll. $212^b - 214^b$.
Mullâ Shaydâ, foll. $214^b - 217^b$.

Written in fair Nasta'lîq.

Not dated; 18th century.

A note by a former owner ابن المرحوم المغفور الحاجي محمد حسن التنكابني محمد على, found at the end of the copy, says that he purchased the MS. for Rs. 10 only.

The seal (dated A.H. 1161) and signature of the same محمد على are found on the title-page.

Another note on the title-page, by Muḥammad Nûr ul-Ḥusayn of Shahrghâtî, Bihâr, says that he presented the MS. to Maulavî Khudâ Bakhsh Khân Bahâdur (the donor).

No. 1918

foll. 120; lines 15; size 9×5¼; 6×3

طلسم حیرت

ṬILISM-I ḤAYRAT

A copy of Mirzâ Bîdil's allegorical Maṣnawî Ṭilism-i Ḥayrat. See No. 382—iv.

Beginning as usual:—

بنام آنکه دل کاشانهٔ اوست الخ *

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated; 19th century.

No. 1919

foll. 192; lines 10; size 8×4½; 5×2¼

رباعیات بیدل

RUBÂ'IYÂT-I BÎDIL

A very beautifully written copy of a collection of Bîdil's Rubâ'îs. See Nos. 385-386.

The Rubâ'îs are arranged in alphabetical order; beginning:—

حمد در جهان سزا ست سلطانی را الخ *

Written in beautiful Nasta'lîq within gold borders with an illuminated head-piece.

Not dated, 18th century.

No. 1920

foll. 290; lines (centre col.) 17; margl. col. 34; size 11 × 6½; 8¼ × 4¼

حربۀ حیدری

ḤARBAH-I ḤAYDARÎ

A very damaged, worm-eaten and water-stained copy of a Maṣnawî, entitled Ḥarbah-i Ḥaydarî, composed in imitation of Firdausî's Shâh Nâmah.

Author: Mirzâ Karam 'Alî مرزا کرم علی.

Beginning:—

ثنائـــی که مستان کنند ابتـــدا

بنـــام خدائیســـت جـــل و علا

The Maṣnawî deals with the history of 'Alî and his warlike exploits. The copy is hopelessly damaged. The headings are faded and the contents are illegible in many places.

It would appear from the author's statement on fol. 7^b that he undertook the composition of the work in A.H. 1135=A.D. 1722 by the order of one Nawwâb Sayyid Aḥmad, whom he praises in several places.

On fol. 9^b the author mentions the work حملۀ حیدری, full particulars of which are given under Nos. 373–377.

The poet's *takhallus* Karam appears in several places, and his name Mirzâ Karam 'Alî is given thus in the colophon:—

تمام شد کتاب حربۀ حیدری من تصنیف مرزا کرم علي مرحوم
بروز جمعه بتاریخ نوزدهم شهر جمادي الاول سنه ۱۱۵۱ یک هزار و یکصد
و پنجاه و یک هجري نبوی بموجب فرموده گوهر سلک آل خورشید
جمال علي عمرانی زیور تاج تخت نشینان اقلیم سخندانی میر سید
شریف طهرانی بخط احقر العباد محمد جان علي دانشمندی *

It would appear from the above passage that the scribe Muḥammad Jân 'Alî Dânishmandî transcribed the copy in A.H. 1151 at the request of one Sayyid Sharîf Ṭihrânî.

Written in fair Nasta lîq within coloured borders with an illuminated head-piece and a double-page 'Unwân.

No. 1921

foll. 155; lines 14; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4\frac{1}{2}$

نجم الهدی

NAJM UL-HUDÂ

A versified tract on theological matters.

Author: Sayyid Muḥammad Mûsawî, poetically surnamed Wâlih سید محمد موسوی متخلص به واله.

Beginning:—

زینت آغاز این فرخ کتاب
گشت از حمد کریم مستطاب

The work consists of four *Kaukab*, each sub-divided into several *Lama'ah*. A list of the contents occupies the first two folios at the beginning.

The name of the author appears thus on fol. 4ᵇ:—

خانه بردوش سلوک معنوی
واله سید محمد موسوی

And that of the title, on fol. 6ᵇ:—

شد بسوی اوج عرفان رهنما
لاجرم نامش بود نجم الهدا

The date of composition of the poem, A.H. 1149=A.D. 1736, is expressed by the following chronogram on fol. 154ᵇ:—

مصرع تاریخ ختم این بنا
عین معنی نسخهٔ نجم الهدی

Written in ordinary Nasta'lîq.

Dated 18th Jumâdâ I, A.H. 1301.

The seal of Sayyid Khwurshîd Nawwâb of Patna is found at the beginning and end of the copy.

No. 1922

foll. 52; lines 13; size 7×4; 5×2¾

عنایت نامه

'INAYAT NÂMAH

A collection of verses from ancient and modern poets, intended to be addressed to friends, relatives and others on suitable occasions, by Râsikh راسخ.

Beginning :—

سپاس بیقیاس و ثنای بی انتها نثار جهانداریست الخ *

The author, who in the preface calls himself 'Inâyat Khân Râsikh, son of Shams ud-Daulah Lutf Ullah Khân Şâdiq Bahâdur Mutahawwar Jang: عنایت خان راسخ بن شمس الدوله لطف الله خان صادق بهادر متهور جنگ, is mentioned in Rieu, p. 876, as the compiler of a collection of letters written by, or to, the Timuridas of India from Humâyûn to Bahâdur Shâh. His father, Lutf Ullah Khân, who received the title of Shams ud-Daulah Bahâdur Mutahawwar Jang from Muhammad Shâh, died under Aḥmad Shâh. See Rieu. *loc. cit.* See also No. 544 in this catalogue where Muhammad 'Alî Khân Anṣârî, son of the author's brother Hidâyat Ullah Khân, is mentioned as the author of the Baḥr ul-Mawwâj, a general history of India.

The date of compilation, given on fol. 2^b, is A.H. 1153=A.D. 1740.

The work is divided into fourteen *Bâb*, each consisting of several *Faṣl*, fully enumerated at the beginning.

The names of the poets quoted are written in red.

Written in fair Nasta'lîq.

Not dated; 19th century.

The MS. once belonged to Muḥammad Luṭf 'Alî *alias* Şafdar Nawwâb of Patna.

No. 1923

foll. 59; lines 12; size 8¾×5; 5½×3

The Same

Another copy of Râsikh's 'Inâyat Nâmah; beginning as usual:—

سپاس بیقیاس و ثنای بی انتها الخ *

Written in ordinary Ta'lîq
Dated, 'Azîmâbâd, 17 Rajab, the 22nd regnal year of Shâh 'Âlam.

No. 1924

foll. 80; lines 15; size 9×5; 5¼×3

دیوان قادری

DÎWÂN-I QÂDIRÎ

This Dîwân, like that of Muhyî (see No. 350), is ascribed to the celebrated saint Shaykh 'Abd ul-Qâdir Jîlânî, and an endorsement to that effect runs thus on the title-page: دیوان قادری تصنیف حضرت پیر دستگیر رضی الله تعالی عنه.

Beginning:—

بحرت قطرهٔ عالـــم ز جاهت جرعهٔ دریا

مه از مهر تو یک ذره خور از ماه تو با سودا

The Ġazals, which are of mystic character, occupy foll. 1ᵇ, 72ᵃ, and are arranged in alphabetical order.

The Dîwân ends with a few alphabetically arranged Tarjî'bands, the first of which begins thus on fol. 73ᵃ:—

ای جزو نمای کل یکتا   از جزو تو کل نمود همتا

The author could not be traced, but a copy of the work, dated A.H. 1167, is noticed in As. Soc. Bengal, Cat. No. 905, and it is therefore evident that he flourished before that date.

Written in ordinary Nasta'lîq on gold-sprinkled paper within gold and coloured borders with a double-page illuminated 'Unwân and a head-piece.

Not dated; 18th century.

No. 1925

foll. 396; lines 17; 10½×5½; 7½×3½

دیوان حزین

DÎWÂN-I ḤAZÎN

A valuable and beautifully written copy of Ḥazîn's Dîwân, containing an autograph note by himself on the title-page. For his life and works see Nos. 402–410.

A contemporary note on the title-page says that this is an abstract of the poet's fourth Dîwân : خلاصة الديوان الرابع.

Beginning with a preface :—

افتتاح نامهٔ نام آوران کیهان خدیو سخن الخ *

In the preface the poet says that he completed this fourth Dîwân, containing Qaṣîdahs, Ġazals, Qiṭ'ahs and Rubâ'îs consisting of 1,130 verses, in A.H. 1155=A.D. 1742.

هزار یکصد و پنجاه و پنج هجری بود
که گشت نسخهٔ دیوان چارمین سپری
قصیده و غزل و قطعه و رباعی آن
هزار و یکصد و هشتاد باشد از شمری

Contents :—

(1) Qaṣîdahs ; beginning on fol. 4ᵇ :—

غیر نفی غیرت یکتائی بی همتاستی الخ *

(2) Muqaṭṭa'ât ; beginning on fol. 55ᵇ :—

یا خاتم النبئین غمخوار عالمی تو *

(3) Ġazals in alphabetical order ; beginning on fol. 69ᵇ :—

ای نام تو زینت زبانها الخ *

(4) Miscellaneous Ġazals متفرقات غزلیات, alphabetically arranged ; beginning on fol. 303ᵇ :—

اگر بینم شبی در خواب روز خرد سالی را
بعمری میکنم تعبیر این خواب خیالی را

(5) Rubâ'îs in alphabetical order ; beginning on fol. 329ᵇ :—

شد صید خم زلف رسائی دل ما الخ *

(6) چمن و انجمن Chaman wa Anjuman, a Maṣnawî ; see No. 402, fol. 502ᵃ ; beginning on fol. 351ᵇ :—

بنام آنکه اذر را چمن ساخت الخ

(7) خرابات Kharâbât, another Maṣnawî in an abstract form ; beginning on fol. 360ᵇ :—

ثناهاست پیر خرابات را الخ *

(8) دیباچهٔ مطمح الانظار Preface to the Maṣnawî Maṭmaḥ ul-Anẓâr ; beginning on fol. 373[b] :—

بنام نگارندهٔ هست و بود الخ *

(9) فرهنگ نامه Farhang Nâmah, another Maṣnawî ; beginning on fol. 377[b] :—

بنام نگارندهٔ هست و بود الخ *

(10) فاتحه و خاتمهٔ تذکرة العاشقین, the prologue and epilogue of the تذکرة العاشقین ; see No. 402, fol. 513[a] ; beginning on fol. 387[b] :—

ساقی ز مئی موحدانه الخ *

(11) خاتمهٔ دیوان چهارم, epilogue of the fourth Dîwân, see No. 407, fol. 114[a] (transcribed from the author's copy) ; beginning on fol. 395[b] :—

هان ای دانش شگرفان الخ *

The following is the autograph note :—

ربنا اتنا من لدنک رحمة و هئی لنا من امرنا رشدا *

زد نقش سخن سکهٔ جاوید بنامم

از صفحهٔ دلها نشود محو کلامم

نمقه الواثق بعروة الله الوثقی محمد المشتهر بعلی الزاهدی الجیلانی *

Written in good Nasta'lîq within gold and coloured borders with illuminated head-pieces on foll. 1[b] and 69[b] and a double-page ' Unwân ' on foll. 69[b] and 70[b].

A portrait, most probably of Ḥazîn, is found on fol. 54[b].

Not dated ; apparently 18th century.

Scribe : عبد الصمد.

Presented to the library by S. (Ṣalâḥ ud-Dîn) Khudâ Bakhsh, the eldest son of the donor, 18-10-10.

No. 1926

foll. 502; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$: $6\frac{1}{2} \times 4\frac{1}{4}$

دیوان حزین

DÎWÂN-I HAZÎN

A copy of the Dîwân of Ḥazîn (*d.* A.H. 1180=A.D. 1766). See Nos. 402–406.

Ġazals in alphabetical order, beginning as in No. 402:—

درین دریای بی پایان الخ *

متفرقات, fol. 422[b], also in alphabetical order; beginning as in No. 402, fol. 586[a]:—

حق تعلیم دارم الخ *

رباعیات, fol. 471[a], in alphabetical order; beginning as in No. 402, fol. 521[b]:—

ای چشم و چراغ جان غمدیدهٔ ما الخ *

Written in ordinary Ta'lîq.
Not dated; 19th century.
According to a note on the title-page the MS. once belonged to one Munshî Sayyid Faḍl-i Ḥusayn of Sandîlah.

No. 1927

foll. 142· lines 19; size $9\frac{3}{4} \times 6\frac{3}{4}$; $7 \times \frac{1}{2}$

کلیات فوقي

KULLIYÂT-I FAUQÎ

A defective, damaged and worm-eaten copy of Fauqî's Kulliyât. A very good copy is noticed under No. 416.
Beginning:—

اما بعد بلکه ما بعد بدانکه این رساله ایست مشتمل برالخ *

The contents of the present copy agree very nearly with those of No. 416, but the arrangement differs slightly.
Written in different hands with additions on the margins.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1928

foll. 350; lines 24; size 8¼ × 5; 6 × 3

مجمع الاسرار

MAJMA' UL-ASRÂR

A poetical account of the Prophet Muḥammad, the Caliphs, the Imâms, the celebrated saint Shaykh 'Abd ul-Qâdir Gîlânî and others.

Author: Ġulâm Aḥmad غلام احمد.

The MS. is defective at the beginning as well as towards the end. It opens abruptly thus:—

ترحم میکند بر حال شایق
کند معشوق را عاشق بعاشق

The work consists of three *Maqâlah*, as follows:—

Maqâlah I, history of the Prophet, Fâṭimah, 'Alî and Ḥasan.

Maqâlah II, history of the martyrdom of Ḥasan and his attendants and relatives in the battle of Karbalâ, and other connected events; beginning on fol. 134b:—

باستمداد از الله و احمد
علی و فاطمه حسنین امجد

Maqâlah III, history of the Prophet's descendants and his wives, the fourteen Ma'ṣûmîns, the Imâms, the early Khalîfahs, the Tâbi'îns, and the Tab'i Tâbi'îns, the four Pîrs and the fourteen Khânwâdahs, etc. etc.; beginning on fol. 253b:—

بحمد الله و نعت شاه مرسل
الاخر دفتر این سیوم مفصل

The date of composition, given at the end of the third ***Maqâlah***, fol. 252a, is A.H. 1182 = A.D. 1768.

Written in ordinary Ta'lîq with copious notes and emendations. The headings, in red, are indistinctly written.

Not dated; 19th century.

No. 1929

foll. 126; lines 17; size $10\frac{1}{4} \times 6$; $7\frac{1}{4} \times 4$

دیوان فقیر

DÎWÂN-I FAQÎR

A copy of Shams ud-Dîn Faqîr's Dîwân. See Nos. 411–412.
Contents:—
Qaṣîdahs, Tarjî'-bands, Qiṭ'ahs, etc., beginning:—

ای غم عشق تو شوری در جهان انداخته الخ *

Gazals in alphabetical order, fol. 55^b; beginning:—

شد آن همرنگ در رنگ جمال دلبران پیدا

چو مضمونی که لفظش گردد از حسن بیان پیدا

Written in ordinary Ta'lîq.
Not dated; 19th century.
The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning of the copy.

No. 1930

foll. 98; lines 17; size $10\frac{1}{4} \times 6$; $7\frac{1}{4} \times 4$

درّ مکنون

DURR-I MAKNÛN

The story of the daughter of the Qayṣar of Rûm, ملیکه or نرجس خاتون, and the Imâm Ḥasan 'Askarî, composed in A.H. 1169=A.D. 1755, by the same Shams ud-Dîn Faqîr.
Beginning:—

خداوندا ره تفرید بنما

بروی من ره توحید بکشا

See Ethé Ind. Office Lib. Cat. No. 1710; Sprenger, Oude Cat. p. 369.
Written in ordinary Ta'lîq.
Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the end of the copy.

No. 1931

foll. 388; lines 21; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$

فتح نامه

FATH NÂMAH

An exhaustive versified history of the Bulûchî Chieftains or the 'Abbâsî Amîrs, also called Tâlpurs, of Haydarâbâd, Sind, especially of Mîr Fath 'Alî Khân.

Author: Mîr Sûbadâr Khân, میر صوبدار خان.

Beginning:—

بنام خداوند فتح و ظفر
فزایندهٔ بخت و عقل و هنر

A smaller history of the Tâlpurs, also written in verse, by Muhammad 'Azîm ud-Dîn Husaynî Shîrâzî Tatawî محمد عظیم الدین حسینی شیرازی تتوی, is noticed in Rieu iii, p. 1041 and A.S.B. Cat. (Curzon Collection, No. 303.

Our author mentions this history of 'Azîm on fol. 39b, and makes disparaging remarks on its style, etc

In several places the author designates himself by the simple name Mîr میر (see foll. 383b, 387b), and gives us to understand that he was the son of Mîr Fath 'Alî Khân (the hero of the poem). For instance on fol. 41b he has this:—

ز شمشیر میر و ز اشعار من
بود جاودان در جهان این سخن
....
نه چون او پدر رزم جو آمده
نه چون من پسر مدح گو آمده
کرا در جهان همچنان شد پدر
کرا یاد گار است چون من پسر

پدر انچنان و پسر همچنین
محال است کاید بروی زمین

Again, while giving admonitions to his son, the author says (fol. 378ᵃ):—

پدر میر فتح علی خان من
کزو هست این تازه بستان من
گلستان من تازه باشد ازو
گلم را برخ غازه باشد ازو

In the colophon the full name of the author is given thus: امیر ابن الامیر معز الدوله معین الملک فیزور جنگ میر صوبدار خان (wrongly written صودار خان)

The following genealogy, given at the end of the MS., will show the author's descent:—

شجرهٔ تالپران

میر محمد علي خان بن میر صوبدار خان بن میر فتحعلی خان بن میر صوبدار خان بن میر بهرام خان بن میر شهداد خان بن هونک خان بن ککه بن شاهو بن بجار بن زنگي or زنکي بن بجير بن محميد بن فولاد بن بدّه بن بجير بن بيزن بن محميد عيسي بن ابراهيم بن رباه بن هارون بن حسن بن عمر بن علي خان بن نور بغد بن اسمعيل يعنی پهلو بن عالی بن هوت بن جلال خان بن حسن بن نوتک بن پاپر بن جعفر بن رابو بن هارون بن دوست محمد بن سرخ تاج بن اقبال بن جعفر بن بلوچ بن بديع زمان بن حمزه رضی الله تعالی عنه *

Contents:—

Yâr Muḥammad, the first 'Abbâsî Amîr of Sind, fol. 42ᵇ.

Nûr Muḥammad bin Yâr Muḥammad, fol. 43ᵇ.

Muḥammad Murâd, a cruel and unjust ruler, fol. 43ᵇ.

Ġulâm S͟hâh, fol. 44ᵇ.

Mîr Bahrâm (general of Ġulâm S͟hâh) and his two sons Mîr Bujâr and Ṣûbadâr, fol. 45ᵃ.

Mîr Bahrâm and his exploits, fol. 45ᵃ.

Mîr Ṣûbadâr's night attack on دوله بهتی, and the latter's death, fol. 59a.

Death of Ġulâm Shâh and the succession of his son Sarfarâz Khân who rebels against Bahrâm Khân. Death of Bahrâm Khân and Ṣûbadâr Khân, fol. 73a.

Fatḥ Khân's attack on Sarfarâz Khân and the latter's flight to Ḥaydarâbâd, fol. 91b.

Accession of Ġulâm Nabî. Arrival of Mîr Bujâr who defeats and kills Ġulâm Nabî, fol. 105a.

Ġulâm Nabî Khân's brother 'Abd un-Nabî Khân kills the 'Abbâsî Chiefs Sarfarâz Khân, 'Aṭr Khân, Muḥammad Khân and Mîr Muḥammad. Mîr Bujâr, in consultation with Fatḥ Khân raises 'Abd un-Nabî Khân to the throne, fol. 122b.

'Izzat Yâr Khân advances with an Afġân army against 'Abd un-Nabî Khân, but is defeated by Mîr Bujâr Khân, fol. 128b.

Death of Mîr Bujâr, by the treachery of 'Abd un-Nabî Khân, fol. 146b.

Accession of Ṣâdiq 'Alî 'Abbâsî. 'Abd Ullah Khân and Fatḥ 'Alî Khân's attack on the Râjah of Jodhpûr, fol. 155b.

'Abd un-Nabî Khân advances with a force under Rizq Khân but is defeated by Mîr Fatḥ 'Alî Khân. Death of Rizq Khân, fol. 170a.

'Abd un-Nabî Khân seeks help from the Afġân king Tîmûr Shâh and advances with an army under Madad Khân Afġân, fol. 185b.

Death of 'Abd Ullah Khân, Fath Khân and Mirzâ Khân, fol. 203b.

Mîr Fatḥ 'Alî Khân's victory over 'Abd un-Nabî, fol. 219b.

'Abd un-Nabî's letter to Mîr Fatḥ 'Alî Khân and the latter's reply, fol. 242a.

Death of Mîr Ġulâm Muḥammad, brother of Suhrâb Khân, fol. 294b.

Accession of Mîr Fatḥ 'Alî Khân and his history, fol. 304b.

Fatḥ 'Alî Khân takes steps against Bakhtyâr Khân at the entreaties of Faḍl 'Alî Khân, fol. 309a.

Fatḥ Âbâd, founded and built by Fatḥ 'Alî Khân, fol. 331a.

Advance of Aḥmad Khân Nûrzai by order of Tîmûr Shâh in aid of 'Abd un-Nabî. Defeat of Aḥmad Khân, fol. 334b.

Mîr Fatḥ 'Alî Khân makes Ḥaydarâbâd the seat of his government, fol. 358a.

Fatḥ 'Alî Khân's death, fol. 364a.

The date of completion of the work, given at the end, fol. 387a, is A.H. 1254=A.D. 1838.

پـــس از هجرت مرســـل کردگار
هزار و دو صد رفت و پنجـــاه و چار

The above date seems to be doubtful, since the line bears the mark of scratching and the words, مرسل کردگار to پنجاه و چار have been supplied in a later hand. According to the colophon the scribe صیانت الله transcribed the copy at Dum Dum, Calcutta, by the order of Mîr Muhammad 'Alî Khân (grandson of Fath 'Alî Khân, the hero of the poem).

The colophon runs thus:—

حسب الفرمان ...... امیر محمد علیخان تالپور ...... کتاب فتح نامه تصنیف ...... میر صوبدار خان علیه الرحمة از دست حقیر اضعف الاعباد صیانت الله واقعه تاریخ بست و یکم ماه چیت سنه ۱۲۵۳ د دمدمه تعلقه نزهت نشان کلکته حسن ارتسام و جلوهٔ اتمام یافت فقط *

Written in fair Nasta'lîq. The first two folios are in a later hand.

No. 1932

foll. 9; lines 14; size $6\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{3}{4} \times 2\frac{3}{4}$

مثنوی نصیر

MAṢNAWÎ-I NAṢÎR

A beautiful Maṣnawî by Naṣîr.

Beginning:—

شبـــی با نو جوانی گفت پیـــری
کهن دردی کشـــی صافی ضمیـــری

Luṭf 'Alî Beg Âḏur, who enjoyed the company of Naṣîr, quotes he entire Maṣnawî in his Âtash kadah, pp. 543–549, and gives the ollowing particulars of the authors.

Mirzâ Naṣîr's father Mirzâ 'Abd Ullah Ṭabîb, an eminent physiian, was a descendant of Mirzâ Sayyid 'Alî Ḥusaynî Ḥaffâf, a member f a noble Sayyid family of Iṣfahân. Naṣîr was well versed in theolgy, philosophy, and mathematics, and enjoyed the reputation of being the best physician of his age. He was skilled in Arabic and

Persian poetry, and died in A.H. 1192=A.D. 1778. See also Ṣubḥ-i Gulshan, p. 524.

This interesting Maṣnawî was copied from the Âtash Kadah by the order of Maulavi Shihâb ud-Dîn Khudâ Bakhsh Khân (the second son of the donor), the then Librarian of this library.

Written in beautiful Nasta'lîq within coloured borders with an illuminated head-piece.

Dated Bânkîpûr, 11th of Ramaḍân, A.H. 1321.

Scribe: فضل الباري.

No. 1933

fol' 17; lines 11; size 9¼ × 5¾; 4¾ × 2¾.

مثنوی احسن

MAṢNAWÎ-I AḤSAN

A poetical account of the Christian Sharḥîl's conversion to Islâm at the hand of 'Alî, the fourth Caliph.

Author: Abul Ḥasan (with the *takhalluṣ* Ḥasan) bin Mîr Murtaḍâ ul-Ḥusaynî ul-Afṭasî ul-Tafrishî ابو الحسن (المتخلص به حسن) بن میر مرتضی الحسینی الافطسی التفرشی.

Beginning:—

بسم الله الرحمن الرحيم مفتح اسرار علي العظيم *

الحمد لله رب العالمين و العاقبة للمتقين ...... اما بعد هذه

المسايل شرحيل بن جوان النصراني قد سالها عن ابى بكر الخ *

The poem is preceded by a short preface from which we learn that one day a Christian, named شرحیل بن جوان, put several questions to Abû Bakr, the first Caliph, who, it is said, finding them too difficult to answer, directed Sharḥîl to go to 'Alî, the fourth Caliph. Accordingly Sharḥîl approached 'Alî and put his questions to him. Without any hesitation, 'Alî answers all the questions to Sharḥîl's entire satisfaction. Sharḥîl then embraces Islâm at the hand of 'Alî.

The author adds further that the original account was in Arabic, and that at the request of his master Amîr Fakhr ud-Dîn 'Alî ul-Ḥusaynî he translated it into Persian for the use and benefit of those who did not know Arabic.

The poem itself begins thus on fol. 2ᵃ :—

بنام آنکه شبه او روا نیست
جهانرا غیر ذات او خدا نیست

According to the concluding line the poem consists of 277 verses.

From a statement on fol. 4ᵃ it would appear, that the author wrote this work in India. In the following verse on fol. 6ᵃ he adopts the *takhallus* Ahsan :—

که صاحب فطرتان دانش و فن
بگویند هر زمان احسن بر احسن

On the title-page the Masnawî is called مثنوی حسن.

Written in fair Nasta'lîq within gold borders with an illuminated head-piece.

Not dated; 18th century.

No. 1934

foll. 259; lines 14; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$

دیوان واقف

DÎWÂN-I WÂQIF

The Dîwân of Wâqif. See Nos. 424–426.

The present copy contains the poet's Gazals, arranged in alphabetical order, a Tarjî'band, and a Mukhammas.

Beginning :—

ای بزم شوق تو الخ *

Tarjî'band, beginning on fol. 248ᵃ :—

ای زلف تو عنبرین کمندی الخ *

Mukhammas, beginning on fol. 258ᵃ :—

ترا مشکل کشا دانسته بودم الخ *

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece.

Not dated; 19th century

No. 1935

foll. 126; lines 15; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$

دیوان حسن

DÎWÂN-I ḤASAN

A Dîwân by a poet who adopts the *takhallus* Hasan.

Several poets, bearing the *takhallus* Ḥasan, are mentioned in the Tadkirahs, and it is difficult to say which of them the present is. On fol. 2ª we find a reference to Hilâlî (*d.* A.H. 936=A.D. 1529). Dr. Sprenger, Oude Cat., p. 233, mentions a Ḥasan as the author of a Dîwân, and it is probable that this Ḥasan is identical with him. According to Sprenger, Mîr Ġulâm Ḥasan of Dihlî (with the *takhallus* Ḥasan), whose ancestors belonged to Harât, was a son of Mîr Ġulâm Ḥusayn Ḍahik. In his early life he went to Oude and enjoyed the patronage of Nawwâb Sardâr Jang and of his son Mirzâ Nawâzish 'Alî Khân. He is the author of a Dîwân of 8,000 verses and of a Tadkirah of Rekhtah poets, but his famous work is the بدر منیر. He died in A.H. 1205=A.D. 1990.

The Dîwân consists of Ġazals in alphabetical order and a few Rubâ'îs.

Beginning with Ġazals :—

نبودی گر مشابه صورتش ابروی جانانرا
نگشتی ابتدا از مد بسم الله قران را

Rubâ'îs, beginning on fol. 124ª :—

زاهد بطواف کعبه میرفت براه الخ *

Written in ordinary Ta'lîq.

Not dated: 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy. Two seals, one of Karam Ḥusayn, dated A.H. 1239 and the other of Tafaḍḍul Ḥusayn, dated A.H. 1242, are found on fol. 1ᵇ.

No. 1936

foll. 424 ; lines 16–19 ; size $9\frac{1}{4} \times 5\frac{1}{2}$: $6\frac{1}{4} \times 3\frac{1}{4}$

كليات نقي

KULLIYÂT-I NAQÎ

The poetical works of Naqî. Mirzâ 'Alî Naqî Khân, with the *takhallus* Naqî, was the son of Muhammad Qâsim Khân bin Fadîlat Khân. He was born at Lâhaur, but was brought up and educated at Azîmâbâd (Patna). He received training from Shaykh 'Alî Hazîn and Muhammad 'Iwad of Jaunpûr. He was well versed in various kinds of poetry, and his Dîwân consists of about ten thousand verses. He also adopted the *takhallus* Lisân.

From a chronogram on fol. 103^{a} it would appear that his father Muhammad Qâsim, with the *takhallus* Zarâfat, died in A.H. 1179 = A.D. 1765 (see also fol. 344^{a}).

Internal evidences show that the poet spent a good deal of his time in Bengal, especially in Calcutta, on which he writes satirical poems. In one of his poems, fol. 405^{b}, he praises the then Governor-General Warren Hastings.

There are several chronograms in the work, the latest of which (fol. 103^{b}, margin), expresses the date of the death of 'Alî Ibrahîm Khân (the author of the popular work Suhuf-i Ibrâhîm, see No. 708), in A.H. 1208 = A.D. 1793.

Contents :—

Preface ; beginning :—

سپاس بیحد و عد سخن آفرینی که انسان را بصفت نطق الخ *

(1) قصائد, beginning on fol. 2^{b} :—

تا دلم طرح سپاسش درمیان انداخته
خوش کمندی از زمین بر آسمان انداخته

(2) Muqatta'ât, Târîkhs and miscellaneous poems, foll. 78^{a}–103^{a}.

(3) Elegies, fol. 103^{a} ; beginning :—

امروز بلند است بهرجانبی افغان الخ *

(4) Gazals, in alphabetical order ; beginning :—

بنام آن سخنگو نامهٔ دل میکنم انشا
که نامش تاج عزت میدهد فرق تکلم را

(5) متفرقات, fol. 322ª; beginning:—

فنا گردد بقا گر متحد گردی بآن یکتا الخ *

(6) Rubâ'is, fol. 333ª, beginning:—

ای زاتش غم سوز نواز دل ما الخ *

(7) مخزن النصائح, Makhzan un-Naṣâ'iḥ, a Maṣnawî in imitation of Sa'dî's Bûstân; beginning with a short preface on fol. 339ᵇ:—

حمداً لذی العز و العلی و السلام علی خلیله سید الانبیا الخ *

The poem itself begins thus on fol. 340ª:—

خدایا جهان رشحهٔ فیض تست الخ *

According to the concluding line the poet completed the Maṣnawî in A.H. 1200=A.D. 1785.

(8) نتیجة الشوق, Natîjat ush-Shauq, a Maṣnawî poem on the Holî festival; beginning with a short preface on fol. 388ª:—

سپاس بیچونی که از رنگریزی قدرتش عروسان گلستان سرخ پوش الخ *

The poem begins thus on fol. 388ᵇ:—

خداوندیکه باغ عالم کون الخ *

(9) مخبر الغافلین, Mukhbir ul-Ġâfilîn. A short Maṣnawî, being the love story of a youth named Ḥasan Riḍâ; beginning on fol. 399ᵇ:—

.... ست سپاس بیحد و عـد
.... شائشتهٔ آنجناب امجـد

(10) موقظ النایمین, Mûqiẓ un-Nâ'imîn. Another short Maṣnawî on admonitions; beginning on fol. 401ᵇ:—

بعد حـمـد یـگانـهٔ مطلـق
میدهـد گفتگو چنیـن رونـق

(11) در وصف برشکال, Dar Waṣf-i Barshkâl. A Maṣnawî in praise of the rainy season; beginning on fol. 403ª:—

زهی ایـام و عهـد برشـکالی
که عالم راسـت زان فرخنده حالی

(12) لذة الطالبین, Laddat uṭ-Ṭâlibîn. Another Maṣnawî on love matters; beginning on fol. 404ª:—

توان لب بحمد کسی برکشود
که از جفت تزئین خلقت نمود

(13) (مثنوی در مدح وارن هیسلنگ, Magnawî dar Madḥ-i Warren Hastings). A Magnawî in praise of Warren Hastings, Governor-General of India; beginning on fol. 405^b :—

به بسم الله عنوان مقصد طراز
سخن را نمایم بدینگونه ساز

The concluding lines contain the date A.H. 1196 with its equivalent A.D. 1782.

(14) عبرة الناظرين, 'Ibrat un-Nâẓirîn. A Magnawî on the poet's love with a woman whom he met on the way. She was bitten by a poisonous snake and died in his presence. Beginning on fol. 406^b :—

خداوندا بعشق اتشین خوی
بباغ داغ دل ده رنگ و هم بوی

(15) قضا و قدر, Qaḍâ wa Qadr. Another Magnawî, a love romance; beginning on fol. 410^b :—

شایسته ثناست زان یگانه
دارد همه چیز در خزانه

(16) در هجو بارش بنگال, A satirical Magnawî on the rainy season of Bengal; beginning on fol. 414^a :—

که دیده چنین و کرا هست یاد
درین عالم کون پر از فساد

(17) مطائبات, Muṭâyabât or pleasantries; beginning on fol. 415^b :—

یکی از اهل دفتر صاحب جاه
عروسی کرد با یک شوخ چون ماه

The work ends with some pieces of ornate prose.

There are copious emendations and marginal additions written in Nîm Shikastah, most probably by the author himself.

Lacuna after fol. 96^b.

Written in fair Nasta'lîq.

Not dated; 19th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1937

foll. 257 ; lines 15 ; size 14¾ × 8¾ ; 8¾ × 5½

دیوان قتیل

DÎWÂN-I QATÎL

A copy of Mirzâ Qatîl's Dîwân, consisting of Ġazals arranged in alphabetical order. See Nos. 434-435.

Beginning :—

گه پری گه آدمی گاهی ملک خوانم ترا
پایگه برتر ازان داری که میدانم ترا

This copy ends with the Mukhammas found on fol. 279ᵇ of No. 434, beginning :—

ای ذکر تو راحت روانم *

Written in bold Ta'lîq with an illuminated head-piece and a 'Unwân.

Dated Rabî' II, A.H. 1212.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshhîd Nawwâb are found at the beginning and end of the copy.

(Nos. 1938-1940)

foll. 55 ; lines 15 ; size 13 × 8 ; 8 × 4¾

A collection of three poetical works of the celebrated Urdû poet Inshâ (*d.* A.H. 1233 = A.D. 1817), who has been already noticed in connection with his grammatical work دریای لطافت ; see No. 786. A very good account of the poet and his works is to be found in خمخانۂ جاوید vol. i, pp. 467–475.

foll. 1–23

No. 1938

دیوان انشا

DÎWÂN-I INSHÂ

Insha's Persian Dîwân containing Gazals arranged in alphabetical order.

Beginning :—

ای عشق قطع کردہ رہ سلسبیل را
از ما سلام شوق رسان جبرئیل را

II. foll. 24^b–54^b

No. 1939

شیر و برنج

SHÎR WA BIRINJ

A poem in imitation of Bahâ ud-Dîn 'Âmulî's Nân wa Halwâ (see No. 291).

Beginning :—

بسمک المحمود یا رب الفلق
انت خلاق السحاب و الشفق .

Bahâ ud-Dîn's Nân wa Halwâ, the name of the present poem and of its author, are mentioned thus in the following concluding lines, fol. 29^a :—

چون بهائی نان و حلوا گفته بود
گوهر معنی ز همت سفته بود
نسخهٔ شیر برنجش در جواب
گفت انشا هم بلی با آب و تاب

In the same place the author states that he completed the poem at the beginning of Shawwâl, A.H. 1205=A.D. 1790, which year is expressed by several chronograms, viz. نغمهٔ آهنگ دل—جوش فیوض and خروش موج یم.

III. foll. 52^b^–55^a^

No. 1940

شرح مایة عامل

SHARḤ-I MI'AT 'ÂMIL

A poetical version of 'Abd ul Qâhir bin 'Abd ur-Raḥmân Jurjânî's (*d.* A.H. 471 or 472=A.D. 1078 or 1079) popular Arabic grammar Mi'at 'Âmil (see No. 1490).

Beginning :—

پس از مناسک تحمید و نعت صل علی
محمـــد و علي آلـــه بگـــو انشـــا

The work begins with a few introductory verses devoted to the praise of Nawwâb Sa'âdat 'Alî Khân of Lucknow (A.H. 1212–1229= A.D. 1799–1813), a great patron of the poet.

All the treatises are written in fair Nasta'lîq by one scribe within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated ; 19th century.

(Nos. 1941–1943)

foll. 51 ; lines 16 , size 10×6½ ; 7×4

A collection of the same three works of Inshâ.

I. foll. 1^b^–22^a^

No. 1941

دیوان انشا

DÎWÂN-I INSHÂ

A copy of the Persian Dîwân of Inshâ ; beginning as in No. 1938 :—

ای عشق قطع کردهٔ رهٔ سلسبیل را الم *

II. foll. 22ᵃ–48ᵃ

No. 1942

شیر و برنج

SHÎR WA BIRINJ

Another copy of Insha's Shir wa Birinj. See No. 1939.
Beginning as usual:—

بسمک المحمود الخ *

III. foll. 48ᵇ–51ᵃ

No. 1943

شرح مایۂ عامل

SHARḤ-I MI'AT 'ÂMIL

Inshâ's poetical version of the Mi'at 'Âmil. See No. 1940.
Beginning as usual:—

پس از مناسک تحمید الخ *

All these three tracts are written in ordinary Nasta'lîq by the same scribe.

Dated 13 Ramaḍân, 1261 Faṣlî.

No. 1944

foll. 233; lines 15; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$

کلیات منشا

KULLIYÂT-I MANSHÂ

The prose and poetical works of Manshâ. Manshâ, with his full name Khwâjah Jalâl ud-Dîn 'Alî Khân, popularly called Mîr Aḥmad bin Najm ud-Dîn 'Alî Khân خواجه جلال الدین علي خان متخلص به منشا مشتهر بمیر احمد بن نجم الدین علي خان, was born at Lucknow. He married the daughter of Mîr Inshâ Allah Khân (see No. 786), and in his youth came to 'Aẓîmâbâd where he attached himself for some time to the services of Nawwâb Shahâmat 'Alî Khân Bahâdur. He was a

pupil of the eminent poet Mirzâ Muḥammad Husayn Qatîl. I an excellent writer of refined prose and was also well versed in] He lived for forty and a few years, and died at 'Aẓîmâbâd Rabî' II, A.H. 1255=A.D. 1839 and lies buried in the vicinity o Arzân's tomb. See Riyâḍ ul-Afkâr, fol. 102b; Ṣubḥ-i Gulshan,

Contents :—

Prose pieces; beginning on fol. 1b :—

اجری از بازار دلشکار کمال بی زوال الخ *

His letters, preceded by an introduction, begin thı fol. 9b :—

سپاس بندگان خدائرا سزد که جان در بدن بخشیده الخ *

The first letter begins thus on fol. 14a :—

ور مردمک شب زنده داران و شمع شبستان تهجد گداران الخ *

Introduction to the Dîwân of Ġazals, beginning on fol. 57a

عندلیب بوستان سخن بغزل خوانی حمد سخن آفرینی الخ *

Ġazals, arranged in alphabetical order, begin thus on fol. (

مسن رخت از ابروی کج گشته دوبالا الخ *

The Dîwân of Qaṣîdahs, preceded by an introduction begins thus on fol 109b —

قود نور آمود حمد پیشکش شهنشاهیست عظیم الشان و
نخ *

Beginning of Qaṣîdahs, fol. 116b —

قلی بکنه هستی توکه نبرده راه الخ *

Târîkhs, introduced by a preface; beginning on fol. 162b :-

شاخ قلم پیوند شجر طور از شگوفه باری اختران حمد صانعی
الخ *

Rubâ'îs; beginning on fol. 186b —

ی خالق جن و انس و غفار ذنوب الخ *

Tarjî'bands, etc.; beginning on fol. 196a :—

سست منقول که یکروز بتول الخ *

دوحة التاريخ, Dauḥat ut-Târîkh. A treatise on the rules of composing Târîkhs, consisting of five Fara'; beginning on fol. 206ᵃ :—

شیرین سخنی لبریز حلاوت که لذتش دم خواندن لب بر لب الخ *

The MS. ends with some miscellaneous pieces by Ḥazîn.
Written in ordinary Ta'lîq.
Dated, fol 192ᵇ, Shawwâl, A.H. 1249.
Scribe : محمد کاظم متخلص به شفا.

No. 1945

foll. 58; lines 13; size 10 × 6½; 8 × 4½

دیوان منشا

DÎWÂN-I MANSHÂ

A copy of Manshâ's Dîwân of Gazals arranged in alphabetical order; beginning with the introduction as in No. 1944, fol. 57ᵃ :—

عندلیب بوستان سخن الخ *

Gazals; beginning as usual, fol 5ᵇ :—

حسن رخت از ابرو کج گشته دوبالا الخ *

Written in ordinary Ta'lîq.
Not dated; 19th century.

No. 1946

foll. 119; lines 13: size 7¾ × 4½; 6 × 3

دیوان برشته

DÎWÂN-I BIRISHTAH

A copy of Birishtah's Dîwân. See No. 438.
Gazals, in alphabetical order, beginning on fol. 1ᵇ :—

در کتاب عشق میجستیم بسم الله را الخ *

Wâsûkhts, fol. 98ᵃ; beginning:—

دوستان میکشدم الخ *

Mukhammas, fol. 102ᵃ; beginning:—

پیر مغان بعجز تو فریادرس نداریم الخ *

Mukhammas on Qatîl's Ġazal; beginning on fol. 101ᵇ:—

یار آئینه رخی محو تماشای تو شد الخ *

قصیدهٔ بهاریه; beginning on fol. 104ᵇ:—

کردست شاخ گل بچمن باغبان قلم الخ *

نامه; beginning on fol. 106ᵃ:—

ای همایون نامه بر باد صبا الخ *

Qaṣîdah, fol. 112ᵃ:—

کلکم رگ شاخ زعفرانست الخ *

Târîkhs, fol. 117ᵃ.

Written in ordinary Ta'lîq.

Not dated; 19th century.

A seal, bearing the inscription محمد حسین خان, and dated A.H. 1224, is found on the title-page.

No. 1947

foll. 92; lines 10; size 8¾×5; 5×3

دیوان راحت

DÎWÂN-I RÂḤAT

The Dîwân of Râḥat, containing Ġazals in alphabetical order.

Beginning:—

بتا ز فرقت خود پیر کردهٔ ما را
دوتا ز غم قد چون تیر کردهٔ ما را

No account of the poet is given in any Tadkirah, and it is difficult to ascertain the period in which he flourished. In two places, foll. 34ᵃ and 64ᵇ, he refers to the eminent poet Ẓuhûrî (*d.* A.H. 1025=A.D. 1616). It is, therefore, evident that he flourished after that date.

In the conclusion there are several Tadmîns on the Ġazals of Ḥâfiẓ. The Tadnîms, each in the form of a Mukhammas, begin thus on fol. 167ᵃ:—

دیده ام در گلستانی کز ارم صد عار داشت
سبزه در هر گوشهٔ چون زمرد (sic) کار داشت
بر سر نخلی که از وی سدره در دل خار داشت
بلبلی برگ گل خوشرنگ در منقار داشت
وندران برگ و نوا خوش نالهای زار داشت

Foll. 1–16 (margin). A few Ġazals from the كتاب طيبات of Sa'dî. See No. 91, XV. The Ġazals, not arranged in alphabetical order, begin thus:—

اگر تو فارغی از حال دوستان یارا
فراغت از تو میسر نمیشود ما را

corresponding to fol. 135ᵇ, No. 91.

The Dîwân of Râḥat is written in fair Nasta'lîq within gold and coloured borders; and the Ġazals of Sa'dî, in Nim-Shikastah.

In several places folios have been left blank.

Not dated; 19th century.

No. 1948

foll. 23; lines 15, size 9½ × 6¼; 6¼ × 3¾

دیوان فرحت

DÎWÂN-I FARḤAT

A small collection of miscellaneous poems. The poet's *takhallus* Farḥat appears in several places. No satisfactory account of the poet is found in any Tadkirah. In a Qaṣîdah on fol. 11ᵃ he praises Shâh Amîr ud-Dîn, the great-grandfather of the present *Sajjâdah Nashîn* (attendant) of the tomb of Sharaf ud-Dîn Aḥmad Munayrî, the celebrated saint of Bihâr.

The preface is torn and damaged in many places and is also incomplete. It begins thus:—

...... طوطیان شیرین گفتار گلستان مقال بنغمه سرائی حمدش الخ *

The preface is followed by a Masnawî containing a description of female-beauty.

Ġazals in alphabetical order; beginning on fol. 13[b]:—

امام مقتدای سلک آسان کرد مشکلها الخ *

Written in ordinary Ta'lîq.
Not dated; 19th century.

No. 1949

foll. 105; lines 13; size 10×7½; 8×5½

فتحنامهٔ انگریز

FATḤ NÂMAH-I ANGRÎZ

A poetical account of the Great Mutiny in India in 1857.
Author: Farâsû فراسو.
Beginning:—

در نظم سفتم بنام خدای کریم و رحیم است و هم رهنمای

The author, a Christian, was an eye-witness of most of the events narrated by him, and himself suffered a great deal. After praising God and the Christ he eulogises the Empress—Queen Victoria and the European Officials in India, after which he begins with the history of the Mutiny on fol. 17[b].

On fol. 11[a] he says that he commenced to write the work on 9th May, 1857. The poem is also styled ظفر الظفر, on fol. 1[b].

Written in fair Nasta'lîq.
19th century.

No. 1950

foll. 28; lines 20; size 8¼×4¾; 6×3

(مثنوي خيالي)

(MAṢNAWÎ-I KHAYÂLÎ)

A maṣnawî poem on soul and its influence on the human body and mind.

Author: Kewal Kishan, poetically surnamed Khayâlî كيول كشن المتخلص به خيالي.

Beginning :—

حمد بیحد واحد خلاق را کردگار انفس و آفاق را

The poet, who gives out his name, fol. 5ᵃ, as کبول کشن, adopts the *takhallus* Khayâlî (foll. 6ᵃ, 7ᵃ), and says that he belonged to Gujarât. He further adds that he came to Kanchanpûr, where he met Qâdir Ḥusayn Khân, Shâh Fattâḥ and Sa'îd Yâr Khân, all of whom he praises highly.

The Masnawî, to which no title is assigned, begins with the praise of God, the Prophet, 'Alî and the great saint Shaykh 'Abd ul-Qâdir Jîlânî, after which the poet eulogises Shâh Zayn ud-Dîn Qâdirî, the spiritual guide of Qâdir Ḥusayn Khân, and says that he wrote the poem at the desire of the latter.

Written diagonally in ordinary Nasta'lîq.

Not dated; 19th century.

A note at the end says that the MS. once belonged to Ġulâm Ḥusayn Khân, son of Qâdir Ḥusayn Khân, that is to say, the son of the poet's patron.

No. 1951

foll. 27; lines 8; size 12 × 6$\frac{3}{4}$; 6$\frac{1}{4}$ × 3$\frac{1}{2}$

مثنوي مهري

MASNAWÎ-I MIHRÎ

A poetical description of female beauty in the form of a Masnawî poem.

Author: Mihrî مهري.

Beginning :—

ای بت چابک و شیرین حرکات جلوهٔ ناز تو چون آب حیات

The name of the author is not given in the work, but in the concluding line his poetical *nom de plume* مهري appears thus :—

روز و شب مهری بی تاب و توان کرده نام خوش تو ورد زبان

This Mihrî, with his original name Sayyid 'Alî, must not be confounded with the well-known poetess Mihrî, who flourished in the reign of Shâh Rukh (see Riyâḍ ush-Shu'arâ, fol. 378ᵇ; etc.). The entire Masnawî, with a meagre account of the poet, is to be found in Nigâristân-i Sukhan, pp. 107–114. See also Majma' un-Nafâ'is, fol. 426ᵇ; Riyâḍ ush-Shu'arâ, fol. 402ᵃ; etc.

Written in clear Nasta'lîq on ornamented pages.
Not dated; 19th century
Scribe: حافظ.

No. 1952

foll. 8; lines 15; size 9×6; 6½×3½

(مثنوي)

(MAṢNAWÎ)

A Maṣnawî poem by an anonymous author, most probably of the 19th century, composed in praise of one Ṭufayl Ullah طفيل الله.

The Maṣnawî is followed by two Qaṣîdahs, also in praise of the same man.

Beginning:—

بنامي كه سرنامهٔ نامهـــاست روا جي ازان نام هر نامه راست

Written in ordinary Ta'lîq.
Not dated; 19th century.

No. 1953

foll. 8; lines 15; size 8½×4¾; ·5¾×2½

مطلع الانوار

MAṬLA' UL-ANWÂR

A Qaṣîdah, entitled Maṭla' ul-Anwâr, written in praise of Shâh Ni'mat Ullah Qâdirî, preceded and followed by a few short poems of Ṣufic tendency.

Author: Tapân طپان.

Beginning:—

روزی بدلم خیال آمد الخ *

The Qaṣîdah itself begins thus:—

مرا كه پا نگذارم درون هيچ حصار ز شكوهٔ فلك و اختر و زمانه چه كار

The author does not reveal his original name, but gives his *nom de plume* as Ṭapân (see foll. 2ᵃ, 4ᵇ). It is doubtful whether Shâh Ni'mat Ullah Qâdirî, in whose praise the Qaṣîdah is written, is

identical with Shaykh Ni'mat Ullah Sarhindî Qâdirî, who was a Khalîfah of Miyânmîr Lâhaurî (*d.* A.H. 1045=A.D. 1635), and who, according to Khazînat ul-Aṣfiyâ, p. 137, died in A.H. 1017=A.D. 1608. The name of Shâh Ni'mat Ullah can be worked out by taking the first letter of each hemistich of the Qaṣîdah (fol. 4ª).

At the end is found a short Qaṣîdah, beginning thus on fol. 7ᵇ :—

از فیض دیدهٔ و دل خود بحر و کان منم
جائی همه عیان و بجائی نهان منم

Written in ordinary Ta'lîq.
Dated A.H. 1209.

(Nos. 1954–1968)

foll. 313; lines (centre col.) 14; margl. col. 28; size 6½ × 3½; 5½ × 2½

A very interesting collection of selections from the Dîwâns and Maṣnawî poems of several eminent poets.

I. foll. 1ᵇ–51ᵇ

No. 1954

دیوان وحشي

DÎWÂN-I WAḤSHÎ

The Dîwân of Kamâl ud-Dîn Waḥshî of Bâfiq. See Nos. 245–248.

This copy, consisting of Ġazals in alphabetical order, begins thus like No. 248 :—

از کاهٔ کهربا بگریزد ز بخت ما آلم *

II. foll. 52ª–72ª

No. 1955

دیوان نادم

DÎWÂN-I NÂDIM

Extracts from the Ġazals of Nâdim, arranged in alphabetical order.

Beginning :—

تا باغ از رخ تو شناسد شمیم را   پیوند کرده است بزلفت نسیم را

Nâdim Gîlânî was originally from Lâhijân. He came to India, where he enjoyed the learned society of the eminent poet Naẓîrî. He was held in high estimation by Ḥâjî Muḥammad Jân Qudsî, who, it is said, purchased a verse of the poet for one *ashrafî*. According to the author of the Natâ'ij ul-Afkâr, p. 431, Nâdim also visited Bengal and Patna. He returned to Persia during the reign of Shâh Ṣafî. He died in the middle of the eleventh century A.H. See Âtashkadah, p. 222; Majma' un-Nafâ'is, vol. ii, fol. 473[b]; Ṭâhir Naṣrâbâdî, fol. 139[a], etc., etc.

III. foll. 72[b]–194[a]

No. 1956

دیوان امید

DÎWÂN-I UMÎD

The Dîwân of Qizilbâsh Khân Umîd, containing his Ġazals arranged in alphabetical order. See Nos. 396-397.

Beginning :—

سراسر همچون مهر و ماه گردیدیم دنیا را الخ *

The Dîwân ends with a few Rubâ'is, beginning :—

در حشر شفیع ما نبی الله است الخ *

IV. foll. 194[b]–209[a]

No. 1957

منثورات فطرت

MANṢÛRÂT-I FIṬRAT

The prose writings of Mûsawî Khân Fiṭrat. Mîr Mu'izz ud-Dîn, who at first adopted the *takhalluṣ* Fiṭrat and subsequently Mûsawî, and also Mu'izz, has already been noticed in connection with his Dîwân. See Nos. 355-356.

Beginning :—

سبحان الله هرچند که دیدهٔ قلم را از مکحلهٔ دوات سرمهٔ سلیمانی میکشم الخ *

These pieces of prose writing consist of the poet's preface to his Dîwân (see fol. 1b, No. 355), and some letters, the first of which is headed (fol. 202a) عرضه داشت که بجهت عالمگیر نوشته آمد.

The second (fol. 202b), is addressed to a friend whose name is not mentioned. The third and the fourth are not headed. The fifth (fol. 205a) is : بجهت عبد اللطیف خان مرحوم نوشته. The last three are also not headed

V. foll. 209b–222b

No. 1958

قصاید فطرت

QAṢÂ'ID-I FIṬRAT

The Qaṣîdahs of the same Mûsawî Khân Fiṭrat.

Beginning as in No. 355 :—

شبها ز سوز نالهٔ زارم عجب مدار الخ *

VI. foll. 223a–285a

No. 1959

دیوان فطرت

DÎWÂN-I FIṬRAT

The Dîwân of Mûsawî Khân Fiṭrat, consisting of Ġazals in alphabetical order, with a Mukhammas, two Târîkhs, a Rubâ'î and a Fard at the end.

Beginning of the Ġazals :—

جنونم گوش شهرت شد الخ *

VII. foll. 285b–291b

No. 1960

دیوان اسحاق

DÎWÂN-I ISḤÂQ

Selections from the Dîwân of Ḥakîm Jamâl ud-Dîn Abû Isḥâq Ḥallâj of Shîrâz, commonly called Abû Isḥâq ul-Aṭ'imah (the poet of

foods) with the *takhallus* Bushaq (a contraction of Abû Isḥâq) · حکیم جمال الدین ابو اسحاق المعروف به ابو اسحاق الاطعمه المتخلص به بسحق. He was a native of Shîrâz, and enjoyed the favour of Tîmûr's grandson Iskandar bin 'Umar Shaykh Mirzâ, who governed Fârs and Iṣfahân, A.H. 812–817 = A.D. 1409–1415, was blinded by his uncle Shâh Rukh on the 2nd of Jumâdâ I, A.H. 817 = A.D. 1414, and died the following year. Abû Isḥâq's poems, consisting of Ġazals, Rubâ'îs and Maṡnawîs, describe various products of the culinary art, and it is said that he wrote them to stimulate the failing appetite of a friend, just as Azraqî wrote the Alfîyah Shalfîyah to restore the sexual power of his royal patron Tuġân Shâh.

According to Ṭabaqât-i Shâh Jahânî, Rieu ii, p. 634, Abû Isḥâq died in A.H. 819 = A.D. 1416. Mir'ât ul-'Âlam, followed by Natâ'ij ul-Afkâr, p. 19, and some others, gives the date of the poet's death A.H. 827 = A.D. 1423. A very good account of the poet and his works is given in Browne, Persian Literature under Târtâr Dominion, pp. 344–351. See also Rieu ii, p. 634 (where the poet's كنز الاشتها is mentioned); Daulat Shâh, pp. 366–371; Ḥâj. Khal., vol. v, p. 248; Flügel, vol. i, p. 415; etc.

The present selection begins with a parody on a Ġazal of Ḥâfiẓ :—

به پیشم چون خراساني گذاري صحن یغما را
ببوي قلیه اش بخشم سمرقند و بخارا را

The Ġazals are followed by a Maṡnawî that the poet wrote, according to Daulat Shâh, in imitation of Sa'dî, beginning on fol. 287[b] :—

بر کنار سفرۂ صاحبدلي الخ *

Some detached verses (Fards) are found at the end.

VIII. foll. 292[a]–313[b]

No. 1961

ديوان شاهي

DÎWÂN-I SHÂHÎ

The Dîwân of Âqâ Malik Shâhî, consisting of Ġazals in alphabetical order with two Qiṭ'ahs and two Rubâ'îs at the end. See Nos. 173–176.

Beginning :—

اى نقش بستهٔ نام خطت الخ *

IX. (margl. col.) foll. 2ᵃ–80ᵇ

No. 1962

ليلى و مجنون

LAYLÂ WA MAJNÛN

Loves of Laylâ and Majnûn, by Maktabî Shîrazî. No satisfactory account of the poet is given in any Tadkirah. Some say that he wrote a Khamsah in imitation of Niẓâmî. His Laylâ wa Majnùn (the present poem) is highly spoken of by almost all his biographers excepting Sâm Mirzâ, who in his Tuḥfah-i Sâmî, fol. 132ᵇ, does not even mention the poem. Khwushgû in his Safînah. (Ethé, Bodl. Lib. Cat. Col. 212) says that Maktabî was a contemporary of Jâmî. In the conclusion of his Laylâ wa Majnûn fol. 80ᵃ, Maktabî says that he composed it in A.H. 895=A.D. 1489, for which he gives the following chronogram :—

چون مکتبی این کتاب بکشود   تاریخ کتــاب مکتبی بود

The words کتاب مکتبي =895.

He further adds that the poem consists of 2,160 verses.

Beginning of the poem :—

ای بــر احدیت ز آغاز   خلــق ازل , ابد هم‌آواز

For Maktabî's life, see Riyâd ush-Shu'arâ, fol. 378ᵇ; Majma' un-Nafâ'is ii, fol. 415ᵃ; Makhzan ul-Ġarâ'ib ii, p. 800; Âtash Kadah, p. 392; Taqî Auḥadî ii, fol. 692ᵃ; Nigâristân-i Sukhan, p. 101; etc., etc.

X. (margl. col.) foll. 81ᵃ–118ᵇ

No. 1963

ديوان شريف

DÎWÂN-I SHARÎF

The Dîwân of Sharîf Tabrîzî, consisting of Ġazals arranged alphabetically. See No. 233.

Beginning :—

سوي بتان بيوي تو دل ميكشد مرا
هر سو بجست و جوي تو دل ميكشد مرا

The first Ġazal in No. 233 is the fourth here.

The copy ends with some detached verses and a Rubâ'î.

XI. (margl. col.) foll. 118ᵇ–158ᵇ

No. 1964

ديوان ميلي

DÎWÂN-I MAYLÎ

The Dîwân of Mirzâ Muḥammad Qulî Maylî. See No. 243.

Beginning with Ġazals in alphabetical order:—

در جهان دار فنا آوردهٔ گر خویش را
اختیار خویشتن کن هر دو نوش و نیش را

The Dîwân ends with some Fards and Rubâ'îs.

XII. (margl. col.) foll. 159ᵃ–209ᵇ

No. 1965

ديوان نسبتي

DÎWÂN-I NISBATÎ

Selections from the Dîwân of Nisbatî Thânîsarî. See Nos. 318–319.

Beginning as in No. 318:—

در زلزله آوردهٔ از ناز زمین را الخ *

It ends with some Fards the last of which is:—

دلبر و شوخ و شنگ و شیرین لب همه هستي دگر چه میخواهي

XIII. (margl. col.) foll. 210ᵃ–223ᵇ

No. 1966

ديوان مظهر

DÎWÂN-I MAZHAR

Mirzâ Jânjânân or Jânjân, originally called Shams ud-Dîn Ḥabîb Ullah, and poetically surnamed Maẓhar, traced his descent from

'Alî, the fourth Caliph. One of his ancestors, Amîr Kamâl ud-Dîn of Ṭâ'if, went to Turkistân and served some of the rulers of that place, with distinction. At the time of Humâyûn's return from Persia two of Kamâl ud-Dîn's descendants, Amîr Majnûn and Amîr Bâbâ, accompanied that monarch to India and secured high offices under the Timurides. Maẓhar's father Mirzâ Jân was a respectable officer under Aurangzîb, but he resigned the service and settled at Akbarâbâd. Maẓhar was born in the vicinity of Mâlwah, early Friday morning, 11th of Ramaḍân, A.H. 1110=A.D. 1698. He was brought up and educated at Akbarâbâd and Shâhjahânâbâd. He received the robe of succession from Sayyid Nûr (Rieu i, p. 363 has Mîr) Muḥammad Badâ'ûnî. He is the founder of a branch of the Naqshbandî order, called after him Shamsîyah Maẓharîyah, and he enjoys the reputation of having been a Ṣûfic poet of great eminence. He was equally well versed both in Persian and Hindî poetry. He died of a pistol shot on the 10th of Muḥarram A.H. 1195=A.D. 1780. See Nashtar-i 'Ishq, p. 1653; Gul-i Ra'nâ, fol. 225ᵇ; Natâ'ij ul-Afkâr, p. 406; Safînah-i Khwushgû (No. 690) fol. 187ᵇ; Khazînat ul-Aṣfiyâ, pp. 644–647, etc. A work, entitled بشارات مظهريه, and devoted to the life of the author, is noticed in Rieu i, p. 363.

Beginning:—

آبی نزد بروی گران خواب بخت ما
با آنکه گریه داد بسیلاب رخت ما

XIV. (margl. col.) foll. 224ᵃ–235ᵇ

No. 1967

ديوان راقم

DÎWÂN-I RÂQIM

The Dîwân of Mîr Sa'd ud-Dîn Muḥammad, with the *takhalluṣ* Râqim. See No. 1904.

The present copy is only a selection from the poet's Dîwân, and consists of short Ġazals, arranged alphabetically.

Beginning:—

چنان جوش محبت گرم دارد آشنائي را
که گر صد سال دور افتم نمي فهمم جدائي را

XV. (margl. col.) foll. 236a–306a

No. 1968

ليلى و مجنون

LAYLÂ WA MAJNÛN

The Laylâ wa Majnûn by Hâtifî. See No. 222.
Beginning :—

این نامه که خامه کرد بنیاد الخ *

Written in small Nasta'lîq.
Not dated; 18th century.
The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy, and the following note in the handwriting of Sayyid Khwurshîd Nawwâb is found on the title-page :—

اس کتاب کو وقف کیا میں سید خورشید نواب نے کتبخانہ خان بہادر مولوی خدا بخش خان صاحب سي - آئي - (ای) *

(Nos. 1969–1973)

fol. 232; lines 12; size $6\frac{1}{2}\times4\frac{1}{2}$; 5×3

A collection of Rubâ'is and Muqatta'ât by different poets:

I. foll. 2b–57a

No. 1969

رباعيات ابو سعيد

RUBÂ'IYÂT-I ABÛ SA'ÎD

A collection of Rubâ'is ascribed to the authorship of the celebrated saint Abû Sa'îd Fadl Ullah bin Abul Khayr ابو سعید فضل الله بن ابو الخیر, of Khurâsân, who, according to Nafahât, p. 339, died on the 4th of Sha'bân, A.H. 440=A.D. 1048 in his 84th year. See also Hâj. Khal. vol. iv, p. 62; Browne, Lit. Hist, ii, pp. 261–269; Ethé, Die Rubâ'is des Abû Sa'îd bin Abul Chair, in Sitz.-ber. d. bayrischen

Akad., phil-philolog, Cl. 1875, pp. 145–168, and 1878, pp. 38–70; Rieu ii, p. 378; etc. A work dealing with Abû Sa'îd's life and entitled اسرار التوحيد في مقامات الشيخ ابي سعيد, is described in Mehren, Copenhagen Catalogue, p. 8.

The ascription of the authorship of these Rubâ'îs to Abû Sa'îd has been the subject of a controversy. See A.S.B. Cat. No. 426.

The Rubâ'îs, arranged alphabetically, begin thus:—

ای کردهٔ غمت غارت هوش دل ما
درد تو شدهٔ خـــانهٔ فروش دل ما

II. foll. 57ᵃ–59ᵃ

No. 1970

رباعيات سحابي

RUBÂ'IYÂT-I SAḤÂBÎ

A very small collection of Saḥâbî's Rubâ'îs. See No. 267.

The Rubâ'îs, arranged in alphabetical order, begin like No. 267:—

المنت لله كه بانعام خدا الخ *

III. foll. 59ᵇ–105ᵇ

No. 1971

رباعيات خيام

RUBÂ'IYÂT-I KHAYYÂM

A collection of 366 Rubâ'îs of 'Umar Khayyâm, in loose alphabetical order. See No. 16.

Beginning:—

ای واقف اسرار ضمیر همه کس الخ *

IV. foll. 105ᵇ–135ᵃ

No. 1972

مقطعات ابن يمين

MUQAṬṬA'ÂT-I IBN-I YAMÎN

The Qiṭ'ahs of Ibn-i Yamîn. See Nos. 137–139.

Beginning:—

مكن شادي اگردنيا بكام است الخ *

V. foll. 136ᵃ–231ᵇ

No. 1973

رباعيات سحابي

RUBÂ'IYÂT-I SAḤÂBÎ

A larger collection of Saḥâbî's Rubâ'is without alphabetical order. See No. 1970.

Beginning:—

زاهد همه خویش را زیان دیده و سود الخ *

Written in ordinary Nasta'lîq.

Dated 21 Ḏul-qa'd, A.H. 1139, the 9th regnal year of Muḥammad Shâh.

Scribe: جمال الدين.

(Nos. 1974–1980)

fol. 140; size 7¼ × 3¾; 5¼ × 2

آئنهٔ جهان نما

Â'INAH-I JAHÂN NUMÂ

A very interesting and beautifully illuminated MS., containing a large collection of choice compositions, both prose and poetical, by various authors.

The title Â'inah-i Jahân Numâ, given to the collection, is found at the end of the versified preface which begins thus:—

این جنگ که گنج پر معانیست نی جنگ کتاب آسمانیست

The principal contents are:—

I. foll. 2ᵃ–3ᵇ

No. 1974

حکایت خر تازي

ḤIKÂYAT-I KHAR-I TÂZÎ

The story of the Ass, by Muḥammad Qulî Salîm Ṭihrânî (*d.* A.H. 1057 = A.D. 1647). See No. 311, fol. 41ᵃ.

Beginning:—

سادهٔ دلی را ز پی راه دور الخ *

foll. 3ᵇ–8ᵇ

No. 1975

قضا و قدر

QAḌÂ WA QADR

"Fate and Destiny," by the same Salîm. See No. 311–I.

Beginning :—

شنیدم روزي از خون‌نابه نوشي الخ *

III. foll. 8ᵇ–20ᵇ

No. 1976

سوز وگداز

SÛZ WA GUDAZ

"The Burning and Consuming", by Nau'î Khabûshânî (*d.* A.H. 1019=A.D. 1610). See No. 1098, fol. 553ᵃ

Beginning :—

الٰهي خندهٔ ام را نالگي دهٔ الخ *

IV foll. 23ᵃ–23ᵇ, 28ᵃ–32ᵇ

No. 1977

رباعیات خیام

RUBÂ'IYÂT-I KHAYYÂM

A collection of Khayyâm's Rubâ'is. See No. 16.

Beginning :—

اي باد صبا دلم چو بوی تو گرفت الخ *

The Rubâ'is of Khayyâm are followed by some Maṣnawîs, Gazals, Tarkîb-bands, etc., by several authors.

V. foll. 50ᵇ–59ᵇ

No. 1978

حسن و عشق

ḤUSN WA 'ISHQ

Also styled Munâkaḥat-i Ḥusn wa 'Ishq, or the 'Wedding of Beauty and Love', by Ni'mat Khân 'Âlî. See No. 371 (fol. 336ᵃ).

Beginning:—

حدیث عشق شد زیب بیانم الخ *

Fol. 59b. Ni'mat Khân's letter to Mirzâ Mubârak Ullah Wâḍih. See No. 878–IV.

Fol. 64b. Mirzâ Mu'izz Mûsawî Khân's preface to his Bayâḍ. This piece is not indicated by any heading, but it agrees with Mûsawî Khân's preface, No. 1098–III.

Fol. 70b. A prose piece by Naṣîrâ-i Hamadânî, likewise without a heading, but agreeing with No. 1098–XIX.

Fol. 71a. Mûsawî Khân's letter, written from Bihâr, to Mirzâ 'Abd ul-Laṭîf; beginning:—

میرزا صاحب صاحب پرستان و فرمانفرمای اقلیم دل دوستان الخ *

There are also several other letters by 'Abd ul-Laṭîf and Mûsawî Khân, foll. 71b–73b.

VI. foll. 80b–85

No. 1979

معراج الخیال

MI'RÂJ UL-KHAYÂL

An erotic poem by Mullâ 'Alî Riḍâ Tajallî (*d.* A.H. 1088 = 1677). See Nos. 1094 (X) and 1100 (XII).

The above is followed by a series of Qasîdahs, mostly in praise of 'Alî, foll. 86a–99a.

Foll. 99b–100b. Several Târîkhs relating to the following events:—

Birth of Jahângîr; his accession; his death; Akbar's accession; his death; Humâyûn's birth; his death; Bâbur's birth; his death; Shâh Jahân's birth; his accession; conquest of Daulatâbâd; birth of Aurangzîb; Sa'dîs death; death of Hâfiẓ.

Foll. 100b–103b. A Qaṣîdah by Ṭâlib Âmulî; beginning:—

صبا رفتار پیکی در طلوع صبح نورانی *

The above is followed by Ġazals of several poets.

VII. foll. 108ᵇ–125ᵇ

No. 1980

قضا و قدر

QAḌÂ WA QADR

A Maṣnawî by Mullâ Muḥammad Sa'îd Ashraf.
Beginning :—

شنیدم روزي از روشن رواني الخ *

Muḥammad Sa'îd Ashraf, son of Muḥammad Ṣâliḥ Mâzandarânî, came to India during the reign of Aurangzîb, and attached himself to the services of Zîb un-Nisâ, who, it is said, used to get her poems corrected by him. See Makhzan ul-Ġarâ'ib, p. 58.

The above is followed by some Qaṣîdahs of Shâh Ṭâhir Dakanî (foll. 126ᵃ–128ᵃ) and Ṭâlib Kalîm (foll. 128ᵇ–129ᵃ), ending with some Mukhammasât (foll. 130ᵇ–133ᵇ).

At the end is found Ni'mat Khân's satire on physicians. See No. 878–III.

Written in beautiful minute Nîm-Shikastah on gold sprinkled paper within gold borders.

Dated A.H. 1125.

The name of the scribe علي اكبر متخلص به سيد, appears in several places.

(Nos. 1981–1986)

foll. 252; size 12¼ × 7; 8¼ × 5

A beautifully written MS. containing some useful treatises and choice pieces taken from the prose and poetical works of eminent writers.

I. foll. 1ᵇ–4ᵃ

No. 1981

روشنائي نامه

RAUSHNÂ'Î NÂMAH

A Maṣnawî poem.
Author: Nâṣir-i Khusrau ناصر خسرو.

Beginning :—

بـــنـــام کـــردگار پـــاک داور
که هست از فکر [و] و هم و عقل برتر

The author, with his full name Abû Mu'în ud-Dîn Nâṣir-i Khusrau al-Qubâdiyânî al-Marwazî ابو معین الدین ناصر خسرو القبادیانی المروزی, is no other than the celebrated poet, traveller and Ismâ'îlî Missionary, Nâṣir-i Khusrau, who adopted the poetical *nom de plume* Ḥujjat.

Dr. Rieu (Persian Cat. pp. 741–742), Fagnan (Z.D.M.G. vol. xxxiv, 1880, pp. 643–674 and Journal Asiatique, sér vii, vol. 13, 1879, pp. 164–168), Schefer (Sefer Nameh, Paris, 1881, Introduction) and many others have held that there were two Nâṣir-i Khusraus, both having the *Kunyah* Abû Mu'în, one the poet, philosopher and magician; the other the traveller. For a very learned discussion on this disputed theory I must refer to Prof. Browne's Lit. Hist. vol. ii, pp 218–245. By his indefatigable researches he has discredited this theory.

Nâṣir-i Khusrau was born in Qubâdiyân, near Balkh, A.H. 394= A.D. 1004, and died, according to Ethé, Ind. Office Lib. Cat. No. 903, in Yumgân, A.H. 481=A.D. 1088. His journey, which he undertook at the age of forty years, and of which he gives an account in his Safar Nâmah, lasted seven years, A.H. 437–444=A.D. 1045–1052.

Other works of the poet are (1) the Safar Nâmah سفرنامه (edited with French translation and learned notes by Schefer, Paris, 1881. See also A. R. Fuller in J.R.A.S., 1872, pp. 142–164 ; and Guy Le Strange, Nâṣir-i Khusrau, Diary of a Journey through Syria and Palestine, London, Palest. Pilgrim's Text Society, 1888). (2) The Dîwân (copies of the Dîwân are noticed in Sprenger, Oude Cat. p. 428 ; G. Flügel i, p. 496 , W. Pertsch, Berlin Cat. p. 741 ; Ind. Office Lib. Cat. 903. A lithographed edition of the Dîwân appeared in Tabrîz, A.H. 1280). (3) The Sa'âdat Nâmah سعادت نامه (edited by Fagnan in the Zeitschrift, vol. 34, pp. 643–674. (4) The Zâd ul-Musâfirîn (preserved in a manuscript formerly belonging to Schefer, and now in the Bibliothèque Nationale at Paris). (5) The present work. Other works ascribed to Nâṣir-i Khusrau are اکسیر اعظم - کنز الحقائق - قانون اعظم - وجه الدین - دلیل المتحیرین - المستوفي. A commentary on the Qurân, stated to have been composed for the 'heretics' of the Ismâ'îlî Sect ; a work on the Science of the Greeks, and a treatise on Magic, are also ascribed to Nâṣir-i Khusrau. See

Browne, Lit. Hist. *loc. cit.* The poet's *takhallus* Hujjat occurs in the following verse of the poem, fol. 1b :—

در آ ای حجت زیبا سخن گوی
که بردی از خلایق در سخن گوی

In the concluding lines the poet says that he completed the poem within one week. The date of completion given here is, like Ind. Office Lib. copy No. 904, A.H. 323=A.D. 935. Other dates, found in other copies, are A.H. 420=A.D. 1029 and A.H. 343=A.D. 954. All these dates are incorrect, and the correct date, as conjectured by Ethé, seems to be A.H. 440 or 441=A.D. 1048–1050; See Zeitschrift der D.M.G., vol. 34, p. 638.

The poem has been edited with German metrical translation by Ethé, in the Z.D.M.G., vol. 33, 1879, pp. 645–665, and vol. 34, 1880, pp. 428–464 and 617–642. Other copies of the work are in Gotha (W. Pertsch, p. 13), Leyden (Cat. Codd. Or. Lugd. Bat. ii, p. 107), Paris (No. 781, A. du suppl.) and Ind. Office (Ethé, No. 904).

II. foll. 4a–7b

No. 1982

هفت وادی

HAFT WÂDÎ

'Aṭṭâr's Maṣnawî, entitled Haft Wâdî. See No. 46–X.
Beginning :—

حمد پاک از جان پاک آن پاک را الخ *

The poem is wrongly styled here اختیارات حضرت میر قدس سره.

III. foll. 8a-10a

No. 1983

منهاج العارفین

MANHÂJ UL-'ÂRIFÎN

A Ṣûfic tract in prose.

Beginning:

حمد بیحد و ثنای بیعد مر آفریدگاریرا که سینهٔ عارفان مخزن اسرار خود ساخت الخ *

IV. foll. 8ᵇ–10ᵇ

No. 1984

مونس الفقرا

MÛNIS UL-FUQARÂ

Another Ṣûfic tract, ascribed in the heading to Amîr Hamadânî. Beginning:—

شکر و سپاس و حمد بیقیاس مر پادشاهی را الخ *

In the preface the author, who does not give out his name, says that he based this treatise on Ḥadîṣ and the sayings of Imâm Ja'far and several ancient saints. The treatise consists of forty short *Faṣl*.

V. foll. 11ᵃ–17ᵇ

No. 1985

انیس العارفین

ANÎS UL-'ÂRIFÎN

A slightly defective copy of a Ṣûfic Maṣnawî.

The poem is defective at the beginning, and opens abruptly thus:—

روح پاکش معدن صدق و صفا

شمع ایوان هدایت مصطفی

In a verse on fol. 12ᵃ the poet calls himself Qâsim قاسم. A Ṣûfic poem by Qâsim Anwâr, entitled انیس العارفین, described by Rieu, p. 636, agrees for the most part with the present, and it is almost certain that this Maṣnawî is the same Anîs ul-'Ârifîn of Qâsim. The author has already been mentioned in connection with his Dîwân; see No. 170.

For other copies of the work see G. Flügel, iii, p. 506; Leyden Cat. vol. ii, p. 119; Gotha, p. 101; St. Petersburg Cat. p. 389.

VI. foll. 18ᵃ–48ᵃ

A history of the prophets, from Âdam to Joseph, extracted from other works.

Beginning:—

صاحب لطایف المعارف آورده که چون پیکر مبارک آدم از ادیم ارض الخ *

VII. foll. 49ᵃ–76ᵇ

Short biographical notices of ancient saints, beginning with Shaykh Rûzbhân and ending with Abû Ja'far bin Aḥmad bin Ḥamdân bin 'Alî bin Sinân.

Beginning:—

کنیت وی ابو محمد ابن ابي نصر الخ *

VIII. foll. 77ᵃ–82ᵇ

A collection of anecdotes relating to the Imâms.

IX. foll. 83ᵃ–98ᵇ

No. 1986

احوال حکما

AḤWAL-I ḤUKAMA

Biographical notices and sayings of ancient philosophers. ادریس - صاب - اسقلبنوس and سولون, on fol. 83ᵃ.

فیثا غورش, fol. 83ᵇ.

لقمان, fol. 84ᵃ.

سقراطیس, fol. 85ᵃ.

ذنو جانس الکلبي, fol. 87ᵇ.

افلاطون, fol. 88ᵃ.

ارسطا طالیس, fol. 89ᵃ.

بقراط, fol. 90ᵃ.

او میرس الشاعر, fol. 91ᵃ.

زینون بن طالوطا غورس, fol. 91ᵃ

بطلیموس, fol. 91ᵃ.

باسیلیوس, fol. 91ᵇ.

جالینوس, fol. 92^a.

ثالس ملطی, fol. 94^a.

انکسا غورس, fol. 94^a.

انکسانس, fol 94^a.

دیمقراطیس, fol. 94^a.

افلیوس صوری, fol. 94^b.

ناو فرسطس, fol. 94^b.

انباذ قلس, fol. 94^b.

بوذرجمهر, fol. 95^b.

ابو علي سينا, fol. 97^a.

شیخ شهاب الدین سهروردی مقتول, fol. 97^b.

ابن سبعین, fol. 97^b.

ابو نصر محمد بن محمد الترک, fol. 98^a.

The above is followed by some anecdotes relating to some prophets and saints, etc.

X. foll $105–144^b$

History of the Prophet and the four early Khalîfahs, being extracts from other works.

The above is followed by some anecdotes relating to the Prophet, Ṣahâbis and other eminent persons.

XI. foll. $161^b–164^a$

A short mystical tract, by an anonymous author.

Beginning :—

الحمد لله رب العالمين .... ما چار برادر بودیم از نه دیه الخ *

The text is followed by interlinear notes and annotations due to 'Abd ul-Wâḥid Ibrâhim Bilgrâmî.

XII. foll. $167^a–168^b$

Select verses from the Mas̱nawî of Jalâl ud-Dîn Rûmî, grouped in twelve *Bands* or stanzas, each consisting of twelve verses.

Author: Fatḥ Khân فتح خان.

Beginning :—

سپاس بیقیاس . و ستایش افزون از حوصلهٔ گنجایش شایان
خداوندیست الخ *

In the preface, the author says that while engaged in studying the works of Ṣûfîs he came across the following verses of Maulânâ Rûmî.

پس بد مطلق نباشد در جهان
بد به نسبت باشد این را هم بدان

This verse, says the author, affected him very much. He then collected verses of the same idea from the Maṣnawî and grouped them in twelve stanzas, the above verse forming the *band* of each stanza.

XIII. foll. 169ᵃ–245ᵃ

A vast collection of poems, from the works of Sanâ'i, Sa'dî, 'Abd ul-Wâsi' Jabalî, Qaṭrân, Mukhtârî, Khâqânî, Khusrau, Ṣanâ'î, Salmân, Niẓâmî, 'Urfî, Mu'izzî 'Aṭṭâr, Âṣafî, 'Ubayd, Jâmî, Hilâlî, Kâtibî, Khwâjû, 'Imâd, 'Irâqî, Ḥâfiẓ, Fayḍî, Ahlî, etc., etc.

Foll. 196ᵃ–233ᵃ, contain Gazals of the same metre and style by different poets. These are arranged alphabetically but the order is disturbed on account of the misplacement of folios after fol. 209. Folios have been misplaced in several other places. Foll. 235ᵃ–237ᵃ, containing biographical notices of saints, belong to Section VII.

The above is followed by a fragment containing short biographical notices of the following poets :—

Sayyid Ni'mat Ullah Kuhistânî, fol. 238ᵃ, Qâsim Anwâr, fol. 239ᵃ, Kâtibî, fol. 239ᵇ, Âdarî, fol. 239ᵇ, Firdausî, fol. 239ᵇ; Salmân Sâwajî, fol. 244ᵃ; Amîr Mu'izzî, fol. 247ᵃ.

The copy ends with some Hindî poems and an Arabic piece.

Written in good Nasta'lîq.

Not dated; 18th century.

A note on a fly-leaf at the end says that the MS. once belonged to Munshî Muḥammad Ṣafdar 'Alî Khân Bahâdur.

The title-page contains two illegible seals.

(Nos. 1987–1990)

foll. 146; lines 13–15; size 8 × 5¾; 6¼ × 3¼

Selections from the poetical works of four modern poets, all of them panegyrists to Fatḥ 'Alî Shâh, king of Persia (A.H. 1212–1250=

A.D. 1797–1834) and contemporaries of the author of the well-known biographical work Majma' ul-Fuṣaḥâ.

I. foll. 1ᵃ–45

No. 1987

ديوان عندليب

DÎWÂN-I 'ANDALÎB

Selections from the Dîwân of 'Andalîb. 'Andalîb of Kâshân, with his original name Muḥammad Ḥusayn Khân, محمد حسين خان المتخلص به عندليب كاشاني, was the son of Fatḥ 'Alî Shâh's court poet Fatḥ 'Alî Khân Ṣabâ (see No. 1989). After his father's death 'Andalîb succeeded him as poet-laureate and enjoyed similar favours from the king and his successor. The author of the Majma' ul-Fuṣaḥâ, vol. ii, p. 352, speaks of the poet in the present tense.

Beginning with Tarkîb-bands :—

عيد است و اورنگ ملک از چهر شه فر يافته

فري که گردنده فلک از مهر خاور يافته

Qaṣîdahs; beginning on fol. 30ᵃ :—

سپيده دم دوكاني را چو سر بازيدم از بستر الخ *

II. foll. 46ᵃ–61ᵇ

No. 1988

ديوان نصرت

DÎWÂN-I NUṢRAT

Nuṣrat, with his original name Sulṭân Ḥusayn, and better known as Sulṭân Beg, was the son of Panâh Beg. He belonged to the Ṭâlish tribe, and was brought up and educated at Ṭihrân. He was a favourite of the Amir Muḥammad Qâsim Khân, and through his influence secured a high position in the Imperial Court. The author of the Majma' ul-Fuṣaḥâ, vol. ii, p. 522, says that at the time of his writing his Tadkirah (Majma' ul-Fusaḥâ) he could not get hold of the poet's Dîwân to make extracts for his work and therefore restricted

his selection to the few verses which he could collect from the king's courtiers. He further adds that at his request Nuṣrat sent his poems, but unfortunately they were lost.

The Dîwân is preceded by a short biographical account of the poet; it begins thus:—

از اکابر زادگان طائفهٔ طالش اسمش سلطان حسین الخ *

Beginning of the Dîwân:—

صبح نوروز است و زیور گشت نو خرگاه را
عید سلطان همایون باد شاهنشاه را

III. foll. 62ᵃ–129ᵇ

No. 1989

دیوان صبا

DÎWÂN-I ṢABÂ

Selections from the poetical works of Sabâ. Sabâ, with his full name Fatḥ 'Alî Khân, of Kâshân, was an excellent poet of the later period. He enjoyed high distinctions during the reign of Fatḥ 'Alî Shâh who honoured him with the title of Malik ush-Shu'arâ. The author of the Majma' ul-Fuṣaḥâ, vol. ii, p. 267, speaks very highly of Ṣabâ, and fixes his death in A.H. 1238=A.D. 1822. The same author says that Ṣabâ's Dîwân of Qaṣîdahs consists of ten thousand to fifteen thousand verses, and that he left several Masnawîs such as شهنشاه نامه - خداوند نامه - عبرت نامه and گلشن نامه.

Beginning with an introduction:—

هو الاستاد علي الاطلاق بدر العراق و شمس الافاق الخ *

Contents:—

(1) شهنشاه نامه Shahinshâh Nâmah A poetical account of the exploits of Fatḥ 'Alî Shâh, written in imitation of Firdausî's Shâh Nâmah; beginning:—

بنام خداوند بینش نگار الخ *

(2) عبرت نامه 'Ibrat Nâmah. A Maṣnawî poem in the style of Laylâ Majnûn; beginning on fol. 108ᵃ:—

دیباچهٔ این خجسته دیبا الخ *

(3) Qaṣîdahs; beginning on fol. 122ᵃ:—

دو آفتاب گزان تازه شد زمین و زمان
یکی بکاخ حمل شد یکی بگاه کیان

IV. foll. 131ᵇ–146ᵃ

No. 1990

دیوان مصور

DÎWÂN-I MUSAWWIR

The poet is most probably identical with Muṣawwir of Mashhad, whose original name was Ḥâjî 'Alî Qulî bin Ḥâjî Riḍâ Qulî, and who, according to Majma' ul-Fuṣaḥâ, vol. ii, p. 456, was born at Ṭihrân, A.H. 1227 = A.D. 1812, but received his training in poetry and painting at Mashhad

Beginning with a Tarjî'band:—

ز رزم روسیان دارای باهنگ *

Gazals; beginning on fol. 134ᵇ:—

ساقي بیار شیشه و جام شراب را الخ *

Another long Tarjî'band beginning on fol. 139ᵇ:—

ساقي قدحی که نو بهار است الخ *

Written in different hands.

Not dated; 19th century.

(Nos. 1991–1992)

foll. 131; lines 9–13; size 7½ × 4½; 5½ × 3½

A collection of two poetical works by two different authors.

foll. 1ᵇ–69ᵃ

No. 1991

بشارت الامامت

BASHÂRAT UL-IMÂMAT

A poetical account of the life and deeds of the author's ancestors.

Author: Gulâm Ḥusayn Ṭabâṭabâ'î غلام حسين طباطبائي.

Beginning:—

حمد و ثنای حضرت آفریدگار جلت عظمته را چارهٔ نیست بجز اقرار الخ *

The author has already been mentioned in connection with his well-known history سير المتاخرين. See No. 582.

The work deals for the most part with the miracles and supernatural events connected with the life of the author's ancestor Sayyid Fayḍ Ullah Tabâtabâ'î and the author's grandfather Sayyid 'Âlîm Ullah.

The poem, to which the author assigns the title بشارت الامامة, begins thus on fol. 4ª:—

بنام خدائیکه جان آفرید
زمین آفرید و زمان آفرید

The fly-leaf at the beginning contains a short biographical account of the author by Sayyid 'Alî Muḥammad Shâd (the well-known Urdû poet of Patna) written in his own hand.

The colophon, dated Patna, 10 Rabî' II, A.H. 1277, says that the scribe فرحت حسين نقوی copied this tract by order of Nawwâb Sayyid Vilâyat 'Alî Khân.

II. foll. 70ª–130ª

No. 1992

دیوان وفا

DÎWÂN-I WAFÂ

Several poets with the *takhallus* Wafâ are noticed in the Taḍkirahs, but the present one seems not to be one of them.

The Dîwan begins with a Masnawî consisting of some moral anecdotes. It begins thus:—

حمد دادار در عالم آرای
چون کند خامه چسان مدح سرای

Tarjî'band, on fol. 93ª; beginning:—

صاحبدلان ز مخبر صادق روایتست الخ *

Gazals in alphabetical order, beginning on fol. 95ᵇ :—

آراست نور حسن تو بزم ظهور را الخ *

Rubâ'îs, beginning on fol. 129ᵃ :—

ای قابل توبهٔ غافر ذنب عصاة الخ *

Written in fair Nasta'lîq.

Not dated; 19th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found in several places.

ANTHOLOGY.

No. 1993

foll. 279; lines 14; size 9¼ × 6½; 5¾ × 3¼

تحفة الحبيب

TUHFAT UL-HABÎB

An exceedingly valuable and most beautifully written copy of Fakhrî's interesting anthology, entitled Tuhfat ul-Habîb. See No. 1101.

Beginning :—

ای نام تو دیباچهٔ مجموعهٔ راز الخ *

The Gazals, like No. 1101, are arranged in alphabetical order, but the order of arrangement is changed. Several Gazals, found in No. 1101, are wanting here and all the Turkish Gazals, found at the beginning of No. 1101, are omitted here.

Written in beautiful Nasta'lîq within coloured borders on thick creamy paper, with an illuminated head-piece. The latter portion of the MS. is water-stained.

Not dated; 17th century.

No. 1994

foll. 122; lines 14; size 7¼ × 4; 4 × 2¼

بیاض

BAYÂD

An exceedingly valuable and beautifully illuminated copy of a Persian anthology containing selections from the Dîwâns of nineteen

eminent poets, written and prepared for the royal library of Sulṭân 'Abd Ullah Quṭb Shâh, the sixth king of the Quṭb Shâhî dynasty of Golconda. He reigned, A.H. 1020–1083=A.D. 1611–1672.

The copy begins with selections from the Dîwân of Qâsim Anwâr, thus:—

بلبـل بوقـت صبح بدرگاه کبریا
فریاد عشق زد که منم عاشق خدا

2. Sa'dî, foll. 8^b–13^a.
3. Kamâl Khujandî, foll. 13^a–18^b.
4. Bisâṭî, foll. 18^b–21^b.
5. Kâtibî, foll. 21^b–27^b.
6. Ḥâfiẓ, foll. 27^b–38^b.
7. Khusrau, foll. 38^b–65^b.
8. Salmân, foll. 65^b–76^a.
9. Ḥasan Dihlawî, foll. 76^a–85^b.
10. Mushtarî, foll. 85^b–88^a.
11. Nâṣir, foll. 88^a–91^b.
12. 'Ubayd, foll. 91^b–94^a.
13. 'Imâd, foll. 94^a–97^b.
14. Jalâl, foll. 97^b–100^a.
15. 'Iṣmat, foll. 100^a–103^b.
16. Âdarî, foll. 103^b–108^b.
17. Shâhî, foll. 108^b–113^a.
18. Khayâlî, foll. 113^b–118^a.
19. Ṭûsî, foll. 118^a–118^b.

The Bayâd consists chiefly of Gazals, but at the end there are a few Qit'ahs, detached verses and Rubâ'îs, occupying foll. 118^b–121^a.

Unlike other Persian MSS., all letters in the present copy are supplied with vowel points.

Written in good minute Nasta'liq on gold-sprinkled paper within gold and illuminated lines with an illuminated head-piece and a double-page 'Unwân.

The title page, also decorated with floral designs, contains eighteen illuminated circles, each containing the name of a poet, but the name of the last poet, i.e. Ṭûsî (19), has somehow or other been omitted. In the space enclosed by these circles, it is said that the present selection was made from the works of the poets existing in the library of Sultân 'Abd Ullah Qutb Shâh:—

از جملهٔ کتب خزانهٔ عامرهٔ سلطان سلاطین اعظم خاقان خواقین
مکرم شاه دین پرور اسلام پناه سایهٔ بلند پایهٔ عنایت اله سلطان عبد الله

قطب شاه خلد الله ظلال رافته و سلطنته علي المغازي العالمين الى يوم الدين - الحق این مجموعه گلدسته ایست که از گلزار همیشه بهار نوزده دیوان بلبلان سحر آهنگ گلشن سخنوري و عندلیبان جادو الحان چلا باغ نکته آفرینی و دقیقه پروری که لطافت و نزاکت و فصاحت و بلاغت هجده هزار عالم معانی دران مندرجست گلهای دماغ پرور ابیات و غزلش را انتخاب نموده اند و اسامی سامی و نام نامی آن شعرای عظیم که هریکی مرکز دایرهٔ سخن آفرینیست در دوایری که گرد این کشیده شده مرقوم است *

In a wordy colophon, dated Monday, 9 Dulqa'd, A.H. 1052, the scribe ملا فتوح کلاندار says that he made the transcription by order of his royal patron Sultân 'Abd Ullah Quṭb Shâh.

A seal, faintly reading اعتماد الدوله معتمد الملک سید یوسف علي خان بهادر عماد جنگ, is found at the beginning and end of the copy.

No. 1995

foll. 281; lines 28–32; size $13 \times 6\frac{1}{2}$: $10\frac{1}{2} \times 5$

بیاض

BAYÂḌ

A valuable and interesting copy of an anthology containing several useful treatises as well as choice pieces taken from the prose and poetical works of eminent writers.

Contents :—

I. A prose piece, styled وصیت سید حسین المدنی, beginning with a short introduction thus :—

لا اله لاله ایست از باغ هدایت الخ *

The وصیت itself begins thus :—

در جمیع احوال حق جل جلاله را مطلع و ناظر افعال خود دانید الخ *

II. foll. 2ᵇ–4ᵇ. A collection of letters :—

(1) خانخانان بملا عرفی نوشته : fol. 2ᵇ.

(2) حکیم سنائي بیکي از دوستان نوشته ; fol. 3ᵃ.

(3) سید علیم امیر محمد باقر داماد بملا عبد الله شستری نوشته ; fol. 3b.

(4) مولانا شکیبي شالی بجهت ملا عرفي فرستاده وی این رقعه بدو نوشته ; fol. 4a.

(5) حکیم ابو الفتح بخواجه حسین ثنائي نوشته ; fol. 4b.

III. foll. 5a–16a. Poems by Mirzâ Malik, Maḥwî, Abû Turâb Beg, Malik Qummî, Ẓahîr Faryâbî, Khâqânî, Masîḥî, Khusrau, Naẓîrî, Muḥammad Ṣûfî, 'Imâd Faqîh, Faṣîḥî, Shaykh Abû Sa'îd, Furqatî, Shifâ'î. This is followed by a series of Tarkîb-bands by Ṭufaylî Gîlânî.

IV. foll. 18b–22a. رساله در قلع آثار, Risâlah Dar Qal'-i Âṣâr. A treatise on colours, the ways and methods of removing stains, colours, etc., from cloths. etc.; by Maḥmûd bin Mas'ûd uṭ-Ṭabîb محمود بن مسعود الطبيب.

Beginning:—

شکر حق را که آب رحمت او
محو آثار جرم و عصیان کرد

The treatise consists of fifty chapters of very short extent. In the preface forty-nine are enumerated.

V. foll. 24a–43a. A long series of Tarkîb-bands with some Qiṭ'ahs, Maṣnawîs, Ġazals, Mu'ammâs and satires. The chief contributors are: Anîsî Shâmlû, 'Iṣmat Bukhârî, 'Urfî Shîrâzî, Kamâl ud-Dîn Ismâ'îl, 'Alî Naqî of Kamrah, Ḥakîm Shifâ'î, Ẓuhûrî, Khâqânî, Futûḥî, Anwarî, Aṣîr ud-Dîn Akhsîkatî, Amîr Mu'izzî, Raḍî Nîshâpurî, Ṣanâ'î, Adîb Ṣâbir, Kamâl ud-Dîn 'Abd ur-Razzâq, Sirâj ud-Dîn, Qâḍî Ḥamîd ud-Dîn, 'Imâdî, 'Alî Shatranjî, Zayn ud-Dîn Qudsî, Muḥammad Samâk, 'Alî Shâh, Nâṣir Khusrau, Shams ul-Ma'âlî, Daqîqî, Shahîd Balkhî.

VI. foll. 45b–47b. نان و حلوا. The well-known poem on the ascetic life by Bahâ ud-Dîn 'Âmulî. See No. 291.

Beginning:—

اما بعد حمد الله علي افضاله الخ *

The above is followed by a few poems of Kamâl Iṣfahânî, 'Abd ul-Wâsi' Jabalî, Muḥammad Ṭâlib Âmulî, 'Alî Naqî, Salmân, etc. This section ends with a letter from Khâqânî to Jalâl ud-Dîn Rûmî and the latter's reply.

VII. foll. 68^b–70^a

An account of Rafî‘ ud-Dîn Shâh Abû Turâb's pilgrimage to Mecca. He was sent there by Akbar, and brought with him the sacred stone bearing the foot impression of the Prophet.

Author Fayḍî فیضی.

Beginning :—

قدم قلم درطی مسالک محامد الهی کوتاه است الخ *

The author says that in A.H. 986=A.D. 1560 Abû Turâb was sent to Mecca by Akbar at the head of a large number of pilgrims. On his return he brought with him a stone containing the foot impression of the Prophet, which was received by the Emperor with great honour. According to the chronogram خیر الاقدام given at the end of the treatise, Abû Turâb returned with the stone in A.H. 987=A.D. 1561.

VIII. foll. 76^a–77^b

Arabic

(رسالهٔ تصوف)

An Arabic treatise on Ṣûfism based on the works of Shaykh Najm ud-Dîn Kubrâ, Aḥmad ul-Makkî and others.

Beginning :—

والاعتصام بکرمه العمیم قال الشیخ الناسک السالک المعارف الخ *

The treatise is followed by some sayings of Plato and other eminent persons.

IX. foll. 85^b–86^b

(رسالهٔ استخاره)

(RIṢALAH-I ISTIKHÂRAH)

A treatise on stichomancy taken from باب الاستخارة بالمصحف of Abî Ṭâ'ûs ul-Ḥusayîn's work.

Beginning :—

الحمد لله رب العالمین .... بدانکه این ذکریست نقل از

ابی طاؤس الحسینی فی باب الاستخارة بالمصحف الخ *

X. foll. 87c–89a

(تذكرة ائمه)

(TADKIRAH-I A'IMMAH)

Short biographical notices of the Prophet, and the twelve Imâms, divided into thirteen *Lam'ah*.

Beginning at once with the first *Lam'ah*, relating to the life of the Prophet:—

نسب شریفش محمد بن عبد الله بن عبد المطلب بن هاشم الخ *

XI. foll. 91a–93b

(رسالهٔ لذّات)

(RIŞALAH-I LADDÂT)

A collection of short homilies by Mu'în ud-Dîn Sulṭân Ḥusayn Astarâbâdî معین الدین سلطان حسین استرآبادی.

Beginning:—

بودت رسالتی بخمیس الابواب (*sic*) باب العشق ادام الله احزانه

و آن مشتملست بر هفتصد لذت الخ *

It would appear from the opening line that the work contains five *Bâb*, and that the first *Bâb*, on 'Love', consists of seven hundred لذة. The present treatise contains only the first *Bâb*.

XII. foll. 93b–96b

رسالهٔ حظّیات

RIŞÂLAH-I ḤAẒẒIYÂT

Another treatise consisting of similar homilies.

Author: Ṣâdiqî Beg Afshâr صادقی بیگ افشار.

Beginning:—

یا رب ز سخنهای هوس دورم دار
وز حرف هوا ز لطف مهجورم دار

In the beginning the author says that he wrote this treatise at the request of his friends, dividing it into four فصل and five hundred حظ.

The treatise is followed by some poems of Qâḏî Nûr Iṣfahânî, Fayḏî, Auḥadî, Jâmî, S̲h̲ifâ'î, 'Alî Naqî, Ġâzî Qalandar, Ḥasan Dihlawî, Âṣafî, K̲h̲usrau, Naẓîrî, Mas'ûd Iṣfahânî, Faṣiḥî, Niẓâmâ-i S̲h̲îrâzî, Fiġânî, etc.

XIII. foll. 100^{b}–160^{a}

(رقعات)

(RUQA'ÂT)

A very interesting collection of letters of great historical importance with some useful prose pieces. The following are important :—

1. fol. 100^{b}. کتابتی که کاتب الحروف طفیلی گیلانی در بدیع کتابتی نوشته که منشیان دیوان اعلی اعلاه الله تعالی در جواب کتابت پادشاه هندوستان جلال الدین اکبر ترقیم نموده بوده اند *
2. fol. 101^{a}. کتابتی که ایضاً طفیلی بنواب مستطاب صدر الاسلام و المسلمین بعد از رجوع از ممالک روم ارسال گردانیده *
3. fol. 101^{b}. رقعهٔ که ایضاً طفیلی بنواب حسین خان حاکم کوهدم نوشته *
4. fol. 102^{a}. بحاکم مازندران جنت نشان میر ابو القاسم مرحوم نوشته بوده هو ایضاً *
5. fol. 102^{b}. ایضاً کاتب الحروف طفیلی بقاضی صفی نوشته
6. fol. 102^{b}. و من علیه ایضاً
7. fol. 103^{a}. و منه ایضاً
8. fol. 103^{a}. کتابتی که جهت یکی از اقران خود بکشور هندستان ارسال گردانیده فی الاشتیاق *
9. fol. 106^{b}. سواد فتح نامهٔ ایست که شهر بخارا را سلطان الب ارسلان سلجوقی نوشته است *
10. fol. 107^{b}. این هم بشارتیست که بجهت فتح قلعهٔ خجند نوشته
11. fol. 108^{b}. سواد منشوریست که سلطان ارسلان خطهٔ جند را بفرزند خود سلطان جلال الدین ملکشاه تفویض نموده *

12. fol. 111ª. مثال سلطان سنجر بملک روم

13. fol. 111ᵇ. سواد عرضه که خواجه نظام الملک بسلطان جلال الدین ملکشاه سلجوقی نوشته *

14. fol. 111ᵇ. جواب که پادشاه اسلام پناه در جواب خواجه نوشته

15. fol. 112ª. سواد کتابتی که بادشاه صاحبقران امیر تیمور گورگان نوبت اول بقیصر روم نوشته وقتی که قیصر از ظهیر الدین حاکم ارزنجان که مطیع امیر تیمور بود خراج میطلبید و نسبت امیر تیمور حکایات گستخانه میگفت *

16. fol. 112ª. سواد مکتوبی که حضرت صاحبقران امیر تیمور گورگان بپادشاه مصر نوشته *

17. fol. 113ª. صورت پروانچه پادشاه سعید شاهرخ پادشاه

18. fol. 113ᵇ. سواد مکتوب نواب سلطان حسین میرزا بایقرا که در جواب کتابت نواب جنت مکانی شاه اسماعیل ماضی نوشته *

19. fol. 114ª. سواد پروانه که نواب جنت مکانی شاه اسماعیل ماضی بنواب خان احمد ماضی مرحوم نوشته *

20. fol. 114ᵇ. کتابتی که جنت مکانی امیر علیکیاء حاکم لاهجان در جواب حکم حضرت صاحبقران امیر تیمور کورکان نوشته *

21. fol. 115ª. کتب هارون الرشید الی فضل بن یحیی

22. fol. 115ᵇ. کتابتی که اعلیحضرت سلطان سلیمان خان خواندکار روم بنواب جمجاه فردوس مکانی شاه طهماسپ حسینی نوشته *

23. fol. 116ª. ایضاً کتابتی که سلطان سلیمان قیصر روم بپادشاه مرحوم شاه طهماسپ نوشته *

24. fol. 116ª. سواد مکتوبی که جلال الدین شاه شجاع در حال وفات بحضرت صاحبقران امیر تیمور نوشته *

25. fol. 117ª. سواد منشوری که نواب جنت مکان شاه طهماسپ بنواب سلطان مراد خان پادشاه روم بجهت تعزیه پدرش سلطان سلیم خان نوشته بمسودهٔ عبدی بیگ *

26. fol. 119a. سواد مکتوبی که نواب محمد همایون پادشاه هندوستان بنواب جنت مکان شاه طهماسپ حسيني نوشته بتاریخ سنه ۹۵۱ *

27. fol. 119a. سواد منشوری که نواب جنت مکان شاه طهماسپ بعبید خان ازبک نوشته *

28. fol. 119b. سواد مکتوب عبید ازبک که بجهت نواب غفران پناه شاه طهماسپ الحسيني نوشته بود *

29. fol. 122a. این سواد کتابتی است که اسکندر پاشا وزیر اعظم اعلیحضرت سلطان سلیمان در جواب کتابت ارکان دولت نواب فردوس مکاني علیین آشیانی شاه طهماسپ حسینی نوشته *

30. fol. 122b. کتابتی که سلطان حسین میرزاء بایقرا بملا عبد الرحمان الجامی نوشته *

31. fol. 123a. ایضاً کتابتی که بادشاه مذکور بملای مشار الیه نوشته *

32. fol. 123b. سواد پروانچه نواب جنت مکان شاه طهماسپ حسینی که بخواجه امیر بیگ مهر نوشته *

33. fol. 124a. جواب که خواجه امیر بیگ مهر نوشته

34. fol. 124b. سواد کتابتی که خواجه رشید الدین وزیر غازان خان بولد ارجمند خود نوشته *

35. fol. 125b. سواد کتابتی که حضرت خواجه رشید بحضرت مولانا صدر الدین محمد ترکه نوشته در باب کتابی که مولاناء معظم الیه باسم حضرت خواجه مشار الیه تصنیف نموده بود *

36. fol. 126a. سواد مکتوبی که نواب غفران پناه شاه اسماعیل ثاني بحضرت محمد حکیم میرزا برادر نواب جمجاه جلال الدین محمد اکبر بادشاه غازی نوشته *

37. fol. 126b. سواد منشوري که نواب غفران پناه سلطان محمد بادشاه در جواب عریضهٔ سیادت پناه مرحومی شاه فتح الله که از هند فرستاده بود نوشته *

38. fol. 127a. سواد کتابتی که نواب مغفرت و مرحمت پناه خان احمد حسینی در جواب عریضه علماء زیدیّه نوشته *

39. fol. 128ᵃ. سواد عریضه که میر جلیل کوکه بنواب خان احمد مرحوم نوشته *

40. fol. 128ᵃ. جواب عریضه که نواب مغفرت پناه نوشته اند

41. fol. 128ᵇ. کتابتی که نواب مرحوم مغفور خان احمد بمیرزا کامران مرحوم نوشته *

42. fol. 129ᵇ. سواد عرضه داشت که نواب مغفرت پناه خان احمد بنواب، کامیاب اشرف اعلی شاه عباس حسینی نوشته *

43. fol. 130ᵃ. سواد محررهٔ ملک سلطان محمد رستمداری که بنواب مغفرت پناه خان احمد نوشته بود در باب فرزندان سلطان ابو سعید *

44. fol. 130ᵇ. جواب نواب خان احمد مرحوم که ملک سلطان محمد رستمداری نوشته *

45. fol. 131ᵇ. نقل فرمان جلال الدین محمد اکبر بادشاه غازي که بخانخانان نوشته بانشاء شیخ ابو الفضل منشي الممالک هندوستان *

46. fol. 132ᵇ. نقل کتابت جلال الدین محمد اکبر بادشاه غازي به منوچهر بیگ تحریر آصف خان *

47. fol. 134ᵃ. سواد مکتوب که بادشاه هند جلال الدین و الدنیا محمد اکبر بادشاه بنواب همایون شاه عباس الحسینی نوشته *

48. fol. 135ᵇ. سواد کتابتی که نواب کامیاب شاه عباس حسینی بنواب همایون جلال الدین اکبر بادشاه فرستاده *

49. fol. 138ᵇ. سواد کتابتی که نواب مستطاب کامیاب شاه سلیم پادشاه ممالک هندوستان بنواب همایون اشرف اقدس اعلي شاه عباس الحسینی نوشته بخط خود *

50. fol. 138ᵇ. صورت کتابت نواب کامیاب همایون شاه عباس که در باب تعزیت سلطان مراد خان و تهنیت جلوس نواب سلطانمحمد خان خواندکار روم مصحوب ذوالفقار خان فرستاده *

51. fol. 140ᵃ. جواب کتابت که ذوالفقار خان از جانب بادشاه روم ببادشاه عالم پناه شاه عباس الحسینی آورده *

52. fol. 144^b. سواد دستور العمل نواب مرحومی خان احمد که
بجهة استاد محمد مومن عودی نوشته *

53. fol. 144^b. سواد پروانچه که نواب جنت مکانی شاه اسماعیل
ثانی بنواب مغفوری خان احمد خان گیلانی
در قلعه قهقهه بوده نوشته بوده است *

54. fol. 145^a. سواد کتابتی که نواب کامیاب شاه عباس الحسینی
بحضرت مراد پاشای سردار که وزیر اعظم است
نوشته *

55. fol. 145^b. تهنیت جلوس سلطنت نواب کامیاب شاه سلیم که
نواب همایون شاه عباس حسینی نوشته *

56. fol. 147^b. صورت کتابتی که نواب اعلی بنواب شاه سلیم ارسال
داشته *

XIV. foll. 153^b–154^b

(منتخب از لوامع الاشراق دوانی)

(MUNTAKHAB AZ LAWÂMI' UL ASHRÂQ-I DAWÂNÎ)

Extracts from the concluding portion of Muḥammad bin As'ad Dawânî's famous book on ethics لوامع الاشراق في مكارم الاخلاق, commonly known as اخلاق جلالي.

Beginning:—

در بعضی لواحق حکیم محقق و فیلسوف مدقق نصیر الملة و الدین
محمد الطوسی که اکثر لوامع از پرتو اشراق انوار فواید اوست الخ *

The author, better known as Jalâl ud-Dîn Dawânî, was born at Dawân, in Kâzarûn, A.H. 830=A.D. 1426. His father Sa'd ud-Dîn As'ad was a man of great learning and held the post of Qâḍî. Jalâl ud-Dîn enjoys the reputation of having been the greatest philosopher of his time. He died in A.H. 908=A.D. 1502.

The Akhlâq-i Jalâlî was written at the request of Sulṭân Khalîl, the eldest son of Ḥasan Beg Bahâdur Khân, the founder of the Âq-Quyunlû dynasty, died in A.H. 882=A.D. 1477.

The entire work, divided into an introduction and three *Lam'ah*, was printed in Calcutta, A.D. 1810 and at the Nawal Kishore Press,

A.H. 1283. An English translation by W. F. Thompson was published under the title of "Practical Philosophy of the Muhammadan People", London, 1839.

For further particulars of the work and the author see Rieu ii, p. 442; Habîb us-Siyar, vol. iii, juz 4, p. 111; etc.

XV. foll. 155ª–160ª

رقعات

RUQA'ÂT

Another collection of letters, the following of which are interesting:—

(1) Ma'âwiyah's letter to 'Alî and the latter's reply, fol. 155ª.

(2) Sayyid Muhammad Nûr Bakhsh's letter to Shâh Rukh, fol. 155ᵇ.

(3) Shaykh ul Islâm Ahmad-i Jâm's letter to Shâh Sanjar Saljûqî, fol. 156ᵇ.

(4) Qâdî Mîr Husayn Yazdî's letter to Shaykh Lâhijî, fol. 157ª.

(5) Muhammad Bâqir Dâmad's letter to Mullâ Mustafâ, fol. 158ᵇ

(6) Another to Mullâ 'Abd Ullah Shûstarî, fol. 158ᵇ.

XVI. foll. 163ª–227ᵇ

This section, the most extensive one, contains a very large collection of interesting poems by ancient and modern poets. The prominent contributors are:—

Wahshî, foll. 163ª–165ᵇ.
'Urfî, foll. 166ª–166ᵇ.
Amîr Mu'izzî, fol. 167ª.
Farîd ud-Dîn 'Attâr, fol. 168ª.
Kamâl ud-Dîn Ismâ'îl Isfahânî, foll. 169ª–171ᵇ, 185ᵇ–186ª.
Nasr Ullah Gaznawî, fol. 171ᵇ.
Amîr Bahâ ud-Dîn Margînânî, fol. 174ª.
Mujîr ud-Dîn Baylaqânî, fol. 175ª.
Sa'd Kûfî, fol. 179ª.
Qâsim Tirmidî, foll. 177ª–178ª.
Sanâ'î, foll. 182ᵇ–184ᵇ.
Khâqânî, foll. 184ᵇ–185ª, 201ª–204ᵇ.
Nâsir Khusrau, fol. 185ª.

Sûzanî Samarqandî, fol. 185ᵇ.

Auḥad ud-Dîn Kirmânî, foll. 186ᵃ–188ᵃ.

Salmân, foll. 190ᵇ–191ᵃ.

Sa'dî, foll. 194ᵃ–194ᵇ.

Niẓâmî, foll. 199ᵇ–200ᵃ.

Wâlihî, Malik Qummî, Ḥâtim, Qâḍî Nûr, Fayḍî, Abû Sa'îd, fol. 226ᵃ.

'Urfî, Ibn-i Yamîn, Abû Turâb Beg, Mullâ Shikîbi, Ġiyâṣâ-î Marwî, Hâshimî, Figânî, Waḥshî, Aṣîr Akhsîkatî, etc. etc., foll. 226ᵇ–227ᵇ.

The name of the scribe, given at the bottom of fol. 227ᵇ, is نور الدین محمد اللاهجي .

XVII. foll. 232ᵃ–233ᵃ

قصیدهٔ مصنوع

QAṢÎDAH-I MAṢNÛ'

A highly artificial Qaṣîdah قصیدهٔ مصنوع full of poetical subtleties.

Author: Muḥammad bin Muḥammad, popularly called Jamâl ud-Dîn Samarqandî محمد بن محمد معروف بجمال الدین سمرقندي .

Beginning:—

چنین گوید محمد بن محمد معروف بجمال الدین سمرقندی

.... که چون ایزد جلت قدرته و علت کلمته الخ *

In the preface the author tells us that after acquiring a vast knowledge of prosody, he, in order to commemorate his name, wrote an artificial Qaṣîdah, dedicating it to his patron Tâj ud-Dîn Muṭahhar bin Ṭâhir.

In the following lines the author fully explains all the peculiarities of the Qaṣîdah:—

.... قصیدهٔ گفتم در بحر مجتث مجنون موشح چنانکه
بیست و دو بحر ازوی بیرون آید پانزده وضع تازیان و هفت وضع پارسیان
از هر بحر یک بیت در وی بیاوردم و این نوع نیک غریب است و کس
نگفته است و همچنین کس نخواهد گفت و چون مجلس عالي ولي
النعم تاج الدین مطهر بن طاهر که بهمه انواع کمالات موصوف است و در
حق بندهٔ اکرامی و انعامی از روی لطف بی حد و اندازه می فرماید

و تلطف و تعهد واجب می بیند خواستم که این قصیده بنام وی آراسته تر گردد بمدح او پرداختم و چنان ساختم که از میان مصراعهای اول و آخر این بیست و دو بیت میخیزد که نمودار بیست و دو بحرست یک مصراع از مصراعهای اول و یک مصراع از مصراعهای آخر مصراع اول از مصراعهای اول قصیده میخیزد و مصراع دوم از مصراعهای دوم و آن مصراعها را هر دو بیک قافیه مردف کردم و دایرها ساختم و صورت متحرک و ساکن را از بیرون دائره بر خط دایره بیدا کردم حرف متحرک را یکی ها کردم چنین ه حرف ساکن را یکی الف کردم چنین آ تا بر خوانندة معلوم شود و شش دایرة صورت کردم بفک که بیست و دو بحر از وی بر خیزد و فک آن بود که از متحرک چون بحری بر انگیزی آنرا بماني و ازان متحرک دیگر آغاز کني این را فک دایرة خوانند و ازان متحرک که بحر برخیزد بیرون دائرة بر پیوست آن متحرک ارکان آن بحر پیدا کردم و از اندرون آن دایرة بر پیوست همان متحرک نام ان بحر بنوشتم و آن ارکان نه مهمل است بیدا کردم و مهمل از بهر آن دارند که فرع آن از بحری بود که پیش از وی برخاسته بود و از پس هر دایرة این بیتها که در قصیدة گفتم که پیش ازین یاد کردة شد بر پیوست آن نامهای بحر بیاوردم و انچه سالم بود بدید کردم و انچه مزاحف و معلول بود پیدا اوردم تا این قصیدة را هرکه بخواند پیش ازین معلوم کردة باشد و بیرون آوردة بود - دوائر شش بود *

The six circles, referred to above, are as follows :—

(1) مختلفه (2) موتلفه (3) مجتلبه (4) متفقه (5) مشتبهه and (6) مشتبهه زائدة.

The Qaṣīdah begins thus on fol. 232[b].

ایا بهار سمن بر نگار حور صور الخ *

The above is followed by some short prose pieces containing moral sayings and anecdotes.

XVIII. foll. 252ᵃ – 260ᵃ

رسالهای سعدی

RISÂLAHÂ-I SA‘DÎ

The Risâlahs of Sa‘dî :—

(1) Fol. 252ᵃ رسالهٔ خواجهٔ شمس الدین محمد صاحب دیوان . See No. 91—III.

(2) Fol. 252ᵇ سوال مولانا سعد الدین خطیری ازشیخ سعدی . See No. 91—IV.

(3) Fol. 253ᵃ رسالهٔ سلطان اعظم اباقا خان . See No. 91—VI.

(4) Fol. 254ᵇ مجلس پنجگانهٔ or the five *Majlis*. See No. 91—II.

First *Majlis* on fol. 254ᵇ; second on fol. 255ᵇ; third on fol. 256ᵇ; fourth on fol. 257ᵃ; fifth on fol. 258ᵇ.

XIX. foll. 263ᵇ – 268ᵇ

مکتوبات ابو الفتح

MAKTÛBÂT-I ABUL FATḤ

A collection of Abul Fatḥ's letters.

Beginning :—

چهار باغ دنیا را حضرت حق سبحانه و تعالی چنانکه باید و شاید الخ *

Ḥakîm Masîḥ ud-Dîn Abul Fatḥ, son of ‘Abd ur-Razzâq Gîlânî, was an Amîr of great distinction.

In consequence of the disturbance in A.H. 974=A.D. 1566, when Gîlân fell into the hands of Shâh Ṭahmâsp, and its governor Aḥmad Khân was sent to the prison, Abul Fatḥ, with his two brothers Ḥakîm Humâm and Ḥakîm Nûr ud-Dîn came to India. All three brothers received high posts under the emperor Akbar. Subsequently Abul Fatḥ, who possessed exceptional merits, rose to high distinction. He died in A.H. 997=A.D. 1588. See Ma'âṣir ul Umarâ, fol. 96ᵃ.

The first of these letters is from Âṣaf Khân to Abul Fatḥ, fol. 263ᵇ. The remaining letters are all from Abul Fatḥ to the following persons :—

In reply to Âṣaf Khân's letter, fol. 263ᵇ.

To ‘Azîz Khân Kokah, fol. 264ᵃ.

To Ḥusayn Ṣanâ'î, fol. 264ᵃ.

To his brother Ḥakîm Humâm, foll. 264ª, 266ª, 267ª, 268ª.
To Wazîr, foll. 265ª, 265ᵇ.
To Khân Khânân, fol. 266ª.

XX. foll. 269ª – 270ª

(رسالهٔ عبد الله انصاري)

(RISÂLAH-I 'ÂBD ULLAH ANṢÂRÎ)

A treatise containing moral sayings and ṣûfic aphorisms.
Author: 'Abd Ullah Anṣârî عبد الله انصاري.
Beginning:—

الحمد لله رب العالمين ...... اما بعد بدانکه اول چیزیکه بر سالک واجب است اعتقاد بر امامان و اولاد ایشانست الخ *

It is doubtful if the author is identical with 'Abd Ullah Anṣârî, better known as Pîr-i Harât (*d.* A.H. 481 = A.D. 1088), who has been repeatedly mentioned in this Catalogue. See Nos. 933, 1572, 1611, 1686.

The present treatise, to which the author does not assign any title, consists of short sentences relating to moral, religious, and spiritual instruction.

It is to be observed that these sayings were subsequently collected by some of the author's followers. In the middle of the treatise, fol. 269ᵇ, we read thus:

این سخنهای خواجه عبد الله انصاریست "These are the sayings of Khwâjah 'Abd Ullah Anṣârî". Again, at the end of the treatise, we find the following statement:

نقلست که حاکم هراة شیخ را گفت ...... "It is related that the ruler of Harât once told the Shaykh thus.........."

XXI. foll. 270ª – 270ᵇ

سوال و جواب دل و جان

SUWÂL WA JAWÂB-I DIL WA JAN

Anotner treatise of similar contents. This treatise, like the preceding, contains the sayings of 'Abd Ullah Anṣârî, collected most probably by one of his followers, as will be seen from the opening lines of the treatise:

الحمد لله رب العالمين ...... چنین گوید مولف این رساله ندیم حضرت باری خواجه عبد الله انصاری قدس سره که دل از جان پرسید الخ *

At the end the treatise is called رسالهٔ سوال و جواب دل و جان .

XXII. foll. 270^b – 277^a

کنز السالکین

KANZ US-SÂLIKÎN

An ethico-mystical work containing moral precepts and spiritual instruction, intermixed with copious verses and poems, ascribed to 'Abd Ullah Anṣârî عبد الله انصاري .

Beginning :—

حمد بیحد الهي را و ثنای بیعد پادشاهي را که برداشت از دیدهٔ دلها الخ *

The present treatise differs from the work of the same name mentioned in the Bûhâr Lib. Cat., vol. i, No. 165 and the A.S.B. Lib. Cat., Nos. 1158-1159. It is smaller in extent, and does not contain the anecdotes and many other things found in those copies. It seems probable that the A.S.B. and the Bûhâr Lib. copies are later redactions in an amplified form, and due to a later person. Moreover the chapters of the present treatise differ, both in number and substance, from those copies.

Unlike the A.S.B. and the Bûhâr Library copies, which contain 25 chapters or *Faṣl*, our copy comprises the following six *Bâb* :—

Bâb I, fol. 271^a.	باب اول در مقالات عقل و عشق *
Bâb II, fol. 272^a.	باب دوم در مباحثهٔ شب و روز *
Bâb III, fol. 274^a.	باب سوم در بیان قضا و قدر *
Bâb IV, fol. 275^a.	باب چهارم در عنایت رحمن با انسان *
Bâb V, fol. 275^a.	باب پنجم در حق درویشان مجازي و حقیقي *
Bâb VI, fol. 275^b.	باب ششم در غرور جواني *

The title of the work appears thus on fol. 271^a.

نام این کردیم کنز السالکین زانکه سالک را بود رشدی آزین

Again, in the colophon:

باتمام رسید رسالهٔ کنز السالکین خواجه عبد الله انصاري علیه الرحمة *

XXIII. foll. 277ª – 278ª

Another treatise of the same nature and similar contents. The similarity of the contents shows that the author of this tract and of the preceding is one and the same person, but neither the title of the work nor the name of the author is given anywhere.

It is intermixed with copious Rubâ'îs.

Beginning:—

ای جنبش این طارم نه طاق از تو وی غلغلهٔ در همه آفاق از تو

دردیست نهان در دل عشاق از تو سوزیست درون جان مشتاق از تو

XXIV. foll. 278ᵇ – 279ª

قلندر نامه

QALANDAR NÂMAH

Another mystical treatise, by Anṣârî.

Beginning:—

سپاس و ستایش مر خداوندی را که آفریدگار زمین و زمانست و گویندهٔ دل و جان الخ *

The treatise, which is of a thoroughly mystical tendency, is written in the form of a story of a Qalandar whom the author happened to meet one day. The work is intermixed with copious poems in which the author adopts the *takhalluṣ* انصاری.

XXV. foll. 279ª – 280ᵇ

محبت نامه

MAḤABBAT NÂMAH

A mystical tract.

Author: 'Abd Ullah bin Jâbir ul-Anṣârî عبد الله بن جابر الانصاري.

Beginning :—

الحمد على نعمايه و الصلوة على خير خلقه محمد و آله قال
الشيخ لامام عبد الله بن جابر الانصاري رحمه الله عليه انچه عبادت
و اشارتست از تفرقه و حکایت است الخ *

It seems probable that this tract as well as the preceding ones are due to the authorship of one عبد الله بن جابر الانصاري who seems to be quite different from the Pîr-î Harât.

Twenty-seven *Bâb*, into which the treatise is said to be divided, are enumerated at the beginning. Of these the first seven only are extant here. They are very short :—

(1) باب المحبت (2) باب الشوق (3) باب الطلب (4) باب البكاء (5) باب الذكر are on fol. 280[a].

(6) باب العتاب and (7) باب المسامرة on fol. 281[a].

The last three folios of the MS. contain some illustrations of the Persian school.

Written in different hands.

Not dated ; 18th century.

Two seals, bearing the inscription سلام قول من رب الرحيم, but without any date, are found at the beginning and end of the copy.

The title-page contains a seal, dated A.H. 1277. It is only partly legible :—

...... الدوله منشي محمد عليخان *

No. 1996

foll. 590 : lines (centre col.) 15 ; margl. col. 13 ; size 12×7¾ ; 9⅝×6

مجموعة عاشقين

MAJMÛ'AH-I 'ÂSHIQÎN

A very interesting collection of a large number of choice poems exclusively devoted to the praise of 'Alî and the other Imâms, selected from the works of ancient and modern poets, by Sayyid Raushan 'Alî Kirmânî سيد روشن علي كرماني.

Beginning —

بعد حمد بيحد و سپاس بيعد حضرت حق سبحانه .... پاک
دين سجنجل سينه صاحبان حق اليقين الخ *

The prominent contributors are:—
Mirzâ Muḥammad Ḥusayn, fol. 1^b (margin).
Kâshifî, fol. 8^a.
Qâsim Anwâr, foll. 22^a, 319^b.
Mîr Faqîr Ullah, *takhalluṣ* Ṣâbit, fol. 22^b.
Bîtâbî, fol. 23^a.
Jalâl Asîr, foll. 23^a, 26^b, 200^b, 212^b, 216^a, 221^b, 222^b, 223^b, 269^b
Shâh Naḍr 'Alî Fiṭratî, fol. 25^b.
Mu'min, foll. 26^a, 112^b, 221^b.
Zârî, fol. 26^b.
Shams-i Tabrîz, foll. 29^b, 128^a, 128^b, 129^a, 129^b, 143^a, 263^b, 273^b.
Maulânâ Rûm, foll. 31^b, 129^b, 132^a, 133^a, 202^b, 204^a, 239^a, 239^b, 256^b, 263^b, 264^a, 264^b.
Ḥâfiẓ Shîrâzî, foll. 32^b, 52^a, 220^a, 231^a, 274^a.
Rukn-i 'Âlam Multânî, fol. 33^b.
Ġulam Sarwar, fol. 35^a.
Bâqir Dâmâd, foll. 37^a—111^b, 134^a.
Kashfî, foll. 40^a, 154^a (margin).
Ibn-i Ḥasan, fol. 40^b.
Shams-i Kâshî, fol. 41^a.
Nâṣir Khusrau, foll. 42^a, 107^b.
Aḥmad Jâmî, foll. 43^a, 125^b, 126^b, 241^b.
Shâh Barbar, foll. 43^a, 155^b (margin).
Niẓâm ud-Dîn Astarâbâdî, fol. 44^a.
Farîd ud-Dîn 'Aṭṭâr, foll. 47^b, 53^b, 110^b, 180^a, 218^b, 221^a, 227^b, 256^b.
Fâḍil Hindî, fol. 49^a.
Barqî, foll. 49^b, 416^b.
Muḥtasham, foll. 50^b, 194^a (margin).
Ni'mat Ullah Walî, foll. 51^a, 131^b, 271^a, 273^b (margin), 278^b.
Salîmî, foll. 54^a, 62^a, 77^b, 101^b, 159^b, 173^a.
Kamâl ibn Ġiyâṣ, fol. 67^a.
Miskîn, foll. 72^a, 115^b, 119^b.
Futûḥî, fol. 82^a.
Anwarî, foll. 83^a, 135^b.
Firâqî, fol. 84^b.
Afghankî, foll. 86^a, 208^b.
Qibṭî, fol. 88^a.
Ibn-i Ḥusâm, foll. 91^a, 148^a, 188^a (margin), 197^a, 206^a.
Shauqî fol. 92^b.
'Abd ul-'Alî, foll. 94^a, 189^a.
Mullâ Murshid, fol. 107^a (margin).

Majdûb, foll. 110^{a}, 131^{a}.
Afṣaḥ, fol. 111^{a}.
'Alî Nâṣir Shâhâbâdî, fol. 111^{a}.
Figânî, foll. 113^{a}, 139^{a}.
Kâshî, foll. 113^{a} (margin), 133^{b}.
Hâshim, foll. 114^{a}, 264^{a} (margin).
Ṣâ'ib, foll. 116^{b}, 117^{b}, 210^{b} (margin), 279^{b}.
Jâmî, fol. 116^{b}.
Nakhat, foll. 121^{a}, 145^{b}, 154^{a}.
Sa'dî, fol. 122^{a}.
Abul Mafâkhir Râzî, fol. 123^{a} (margin).
Sa'âdat, fol. 125^{a}.
Kâtibî, foll. 127^{a} (margin), 140^{b}, 304^{a} (margin).
Firdausî, foll. 127^{b}, 186^{b} (margin).
Niẓâm Jurjânî, foll. 130^{b} (margin), 135^{a} (margin).
Nâṣir 'Alî, fol. 132^{a}.
'Aujî, fol. 132^{b}.
Rashîdî, fol. 133^{b}.
Sâḥilî, fol. 137^{b}.
Nasîmî, foll. 138^{a} (margin), 293^{a}.
Bâyazîd Bisṭâmî, foll 138^{b}, 144^{b}, 220^{b}.
Nuṣrat, fol. 142^{a}.
Ṭayyibâ, fol 144^{b}.
Adâ'î, fol. 144^{b} (margin).
Muflis, fol. 147^{a}.
Umîdî, fol. 151^{b} (margin).
Ibn-i Yamîn, fol. 156^{a}.
Shifâ'î, fol. 157^{b}.
Nûr Bahâ'î, fol. 168^{a} (margin).
Khâqânî, fol. 168^{b}.
Lutfî, fol. 170^{a}.
Âdarî, fol. 170^{a} (margin)
Farqî, fol. 175^{a}.
Hamzah Kûchak, foll. 177^{a}, 196^{a}.
Salîm, Muḥammad Qulî, fol. 180^{a} (margin).
Sanâ'î, foll. 180^{b}, 265^{b}.
Shâpûr, Âqâ, fol. 183^{a}.
Shams-i Kirmânî, fol. 194^{a}.
Niṣârî, fol. 200^{b} (margin).
'Alî Ḥijâzî, fol. 211^{a}.
'Urfî, foll. 214^{b}, 219^{a}, 251^{b} (margin), 283^{b}.
Afsarî, fol. 224^{a} (margin).

Ṭufaylî, fol. 224^b (margin).
Bâbâ Jâbir, fol. 226^b.
Ḥusaynî, fol. 233^a.
Kamâl-i Fârasî, foll. 234^b (margin), 305^b.
Jâmî, foll. 238^b, 278^b (margin).
Ramaḍânî, fol. 242^a.
Khâliṣ, foll. 242^b, 317^a.
Ṭâhir Dakanî, fol. 247^a.
Ṭûsî, foll. 252^b, 467^b.
Jaudat, fol. 255^b.
Khalîl (Dakanî), fol. 257^a.
Qâ'im Kirmânî, fol. 259^b.
Badî' ud-Dîn Shâh Madâr, fol. 261^b.
'Abd ur-Raḥîm, fol. 266^a.
Mas'ûdî, fol. 268^b.
'Ishratî, foll. 277^a, 336^b.
'Azîz, fol. 280^a.
Nâṣir, foll. 280^b, 281^b.
Niẓâm ud-Dîn, fol. 282^a.
Wâlihî, fol. 285^a.
Sâmî, fol. 287^b.
Ḥâjî Murtaḍâ Qulî, fol. 289^a (margin).
Waḥdat, foll. 293^b, 313^b.
Nuzhat, fol. 297^b.
'Alî Khwârazmî, fol. 301^b (margin).
Ġanî, fol. 304^a.
Uways-i Qaran, fol. 310^b.
Khusrau, fol. 311^a.
Hindî, fol. 312^b.
Ġiyâṣ, fol. 320^a.
'Âjiz, fol. 320^b.
Dâ'î, fol. 322^b (margin).
Barhaman Kashmîrî, fol. 323^a.
Hâdî, fol. 364^b
Yûsuf 'Alî, fol. 328^a.
Shaykh Ġulâm Muḥyî ud-Dîn, *takhalluṣ* Raf'at, fol. 342^a.
Bayram Khân, fol. 380^a.
Dânishmand Khân *takhalluṣ* 'Âlî, fol. 384^a.
Waḥshî, fol. 391^a (margin).
Tâj ud-Dîn, fol 393^b.
Qudsî, fol. 395^a.
Nisbatî, fol. 396^b.

Ṭuġrâ, fol. 400ᵃ.
Aujî, fol. 433ᵇ.
Shânî Taklû, fol. 241ᵇ (margin).
Ġizâlî, fol. 444ᵇ (margin).
Saqqâ, fol. 445ᵇ.
Mujrim, fol. 456ᵇ.
Sa'îd, fol. 457ᵃ.
Ḥakîm Ruknâ, fol. 460ᵇ.
'Abbâd, fol. 467ᵃ.
Mirzâ Kâfî, fol. 473ᵃ.
Ẓuhûrî, fol. 475ᵇ (margin).
Sa'd ud-Dîn, fol. 476ᵇ.
Ṭâlib Âmulî, fol. 489ᵃ (margin).
Muḥammad Fâḍil, fol. 489ᵃ.
Faydî, fol. 492ᵃ.
Ḍamîrî, fol. 527ᵃ.
Munawwar, fol. 533ᵃ.
Mîr Ḥâj, fol. 534ᵇ.
Ṣanâ'î, fol. 536ᵇ.
Raḍî, fol. 553ᵇ (margin).
Mukhliṣî, fol. 553ᵇ.
Amîrî, fol. 561ᵇ.
Ma'nî Khân *takhalluṣ* Îjâd, fol. 564ᵇ.
Hâtifî, fol. 565ᵃ.
Bîkhwud, fol. 572ᵇ.
Mirzâ Muḥammad Rafî', fol. 574ᵃ.
Âtashî, fol. 583ᵃ.
Shâh Ismâ'îl, fol. 587ᵇ.

The above list is interesting inasmuch as it reveals the names of a large number of poets who seem to be otherwise unknown.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 1997

foll. 132; lines 17; size 11×7; 7½×4

بیان محمود

BAYÂN-I MAḤMÛD

A very interesting copy of a very large number of detached verses, collected by the prince Mîrzâ Maḥmûd bin Fatḥ 'Alî Shâh Qâjâr of Persia, from the works of his contemporaries.

Beginning with a preface :—

بیان محمود در ستایش خداوند معبود سبحانه عن التحدید و المحدود الخ *

According to Majma' ul-Fuṣaḥâ, vol. i, p. 56, Maḥmûd Qâjâr was the fourteenth (but according to Rieu, Supt. No. 70, fifteenth) son of Fatḥ 'Alî Shâh Qâjâr, and was born in A.H. 1214=A.D. 1799. In his father's lifetime he was made the governor of Nahâwand. He was well versed in poetry, and wrote a Tadkirah of the contemporary poets, entitled سفينة المحمود (see Rieu, Supt. No. 122); a work containing notices of forty-eight sons of Fatḥ 'Alî Shâh with specimens of their poetry, entitled گلشن محمود (see Rieu, Supt. No. 121), and a history of the reign of Fatḥ 'Alî Shâh, entitled تاریخ صاحبقران (see Rieu, Supt. No. 70).

In the preface Maḥmûd says that it was after the completion of the سفينة المحمود that he thought of collecting verses of his contemporaries. The preface ends with a Qiṭ'ah in praise of the king and the work, and is followed by short biographical sketches of the poets from whom selections are made. The names of these poets are arranged in alphabetical order. The date of completion of the work, given in several places, is A.H. 1240=A.D. 1824. Maḥmûd gives a short account of his own life on fol. 14[a], where he says that he completed the work at Bâġ-i Shâh in Nahâwand towards the close of the said year.

The arrangement of the verses collected is that verses of the same *radîf* are divided into twenty-eight *Bâb*, each containing a number of verses beginning with the same letter of the alphabet. The name of the author is noted by the side of each verse in the margin.

A copy of the work is noticed in Rieu, Supt. No. 377.

Written in fair Nasta'lîq within gold and coloured borders with an illuminated head-piece and a sumptuously decorated double-page 'Unwân

In the colophon, dated 9 Shawwâl, A.H. 1260, the scribe محمد ابراهيم شيرازي says that he wrote this copy by the order of his royal patron (name not given), under the patronage of Mîr Ḥusayn.

The name of the scribe's royal patron, for the insertion of whose name a space has been left blank, is most probably Mirzâ Maḥmûd Qâjâr, the author of the work.

A note on the title-page says that the MS. once belonged to the library of Munshî Muhammad Ṣafdar 'Alî Khân.

No. 1998

foll. 169; size 8 × 5; 6½ × 4

بياض

BAYÂḌ

An exceedingly valuable and interesting copy of a Persian album containing choice poems by men of different classes, viz., saints, theologians, kings and nobles, ancient and modern poets, etc., etc.

The Bayâḍ is divided into six *Faṣl*, each containing a collection of poems by a particular class of people, as follows :—

I. foll. 1^a–43^a. Poems by saints :

فصل اول در ذکر اشعار مشايخ *

The prominent contributors are :—

ابو سعيد ابو الخير and ابو الحسن خرقاني, fol. 1^a; 'Abd Ullah Anṣârî and Sanâ'î, fol. 3^a; Sayf ud-Dîn Bâkharzî and Majd ud-Dîn Baġdâdî, fol. 7^a; Sa'd ud-Dîn Ḥamawî and 'Aṭṭâr, fol. 7^b; Mawlawî-i Ma'nawî, fol. 15^a; 'Irâqî, fol. 20^b; Auḥad ud-Dîn Kirmânî, Auḥadî Marâġî, fol. 21^b; Nâṣir Khusrau 'Alawî, fol. 23^b; Najm ud-Dîn Dâyah, Afḍal Kâshî, fol. 24^a, 'Alâ ud-Daulah Simnânî, 'Izz ud-Dîn Maḥmûd Kâshî, Najm ud-Dîn Kubrâ, fol. 24^b; Sayyid 'Alî Hamadânî, Mîr Jamâl Ardistânî, Quṭb ud-Dîn Abul Faḍl, Raḍî ud-Dîn 'Alî Lâlâ, Najm ud-Dîn Zarkûb, Abû Ḍar Bûzajânî, fol. 25^a; 'Ayn ul-Quḍât Hamadânî, Bâbâ Kamâl Jandî, Qâsim Anwâr, fol. 25^b; Shaykh Aḥmad Ġazâlî, Maġribî, fol. 27^a; Sa'dî, fol. 27^b; Ḥâfiẓ, fol. 30^b;

Sihâbî Astarâbâdî, fol. 38ᵃ; Imâm Nûr Bakhsh, Amîr Husaynî Sâdât, Amîr Khusrau, fol. 40ᵃ.

II. foll. 46ᵃ–59ᵇ. Poems by theologians ('Ulamâ):

فصل دوم در ذکر اشعار علما *

Abû Naṣr Fârâbî, Abû 'Alî Sînâ, fol. 46ᵃ; Naṣîr ud-Dîn Ṭûsî, Sayyid Sharîf 'Allâmah, fol. 47ᵃ; Jalâl ud-Dîn Muḥammad Dawânî, Mîr Ḥusayn Maybudî, fol. 47ᵇ, Khayyâm (Rubâ'îs), fol. 48ᵃ; Jâmî, fol. 51ᵃ; Sharaf ud-Dîn 'Alî Yazdî, 'Abd ul-Khâliq Karah Rûdî, Ḥusayn Ardabîlî, Afḍal ud-Dîn Muḥammad Tarkah Iṣfahânî, Bâqir Dâmâd, with the *takhallus* Ashrâq, fol. 55ᵇ; Bahâ ud-Dîn Muḥammad 'Âmulî, fol. 56ᵃ; Mullâ Ḥasan 'Alî, son of 'Abd Ullah Shûstarî, 'Abd ur-Razzâq Fayyâḍ, Muḥsin Kâshânî, Ḥasan 'Alî Yazdî, fol. 58ᵃ; Aqâ Ḥusayn Khwânsârî, Muḥammad Rafî' Wâ'iẓ, fol. 58ᵇ; 'Alî Riḍâ Tajallî, Masîḥâ-i Kâshânî, *takhallus* Ṣâḥibî, fol. 59ᵃ; Mirzâ Bâqir Qâḍî Zâdah, Mîr Ja'far Mashhadî, fol. 59ᵇ.

III. foll. 63ᵃ–78ᵇ. Poems by kings, in seven *Firqah*:

فصل سوم در ذکر اشعار سلاطین وغیره متضمن بر هفت فرقه *

Firqah I. Ṣafawî kings:—

Shâh Ismâ'îl Ṣafawî, Ṭahmâsp, Sâm Mirzâ, fol. 63ᵃ; Sulṭân Muḥammad Mirzâ, *takhallus* Murâdî, Ibrâhîm Mirzâ Jâhî, fol. 63ᵇ; Ismâ'îl Mirzâ, Shâh Ismâ'îl II, Muṣtafâ Mirzâ, son of Sulṭân Alî Mirzâ, Shâh 'Abbâs, Shâh Ṣafî, 'Abbâs II, fol. 64ᵃ; Rustum Mirzâ *takhallus* Fidâ'î, fol. 64ᵇ.

Firqah II. Kings of Gîlân:—

Kârkiyâ Sulṭân Husayn, Kârkiyâ Khân Aḥmad Khân, son of Sulṭân Ḥusayn, Jamshîd Khân, fol. 64ᵇ.

Firqah III. Timurides:—

Bâbur, fol. 64ᵇ; Humâyûn, Akbar, Jâhângîr, fol. 65ᵃ; Mirzâ Abu Bakr bin Mirzâ Jûkî, 'Askarî Mirzâ, Mirzâ Kâmrân, Mirzâ Hindâl, Sulṭân Khalîl, Ulug Beg, Bâiqarâ Mirzâ, fol. 65ᵇ; Sulṭân Ḥusayn Mirzâ's mother, Abul Muḥsin Mirzâ, son of Sulṭân Ḥusayn Mirzâ, Badî' uz-Zamân Mirzâ, Shâh 'Arab Mirzâ, Muḥammad Mu'min Mirzâ, Abul Qâsim Bâbar, son of Bâiṣanqar Mirzâ, fol. 66ᵃ; Bâisanqar Mirzâ, son of Shâh Rukh, Bâisanqar bin Sulṭân Maḥmûd, Mirzâ Ibrâhîm, son of Mirzâ Sulaymân, fol. 66ᵇ.

Firqah IV. Kings of the Deccan:—

Fîrûz Shâh Bahmanî, Sulṭân Aḥmad, Niẓâm Bâdshâh, fol. 66ᵇ.

Firqah V. Ancient and modern kings in general :—

Maḥmûd Ġaznawî, fol. 66[b]; 'Alâ ud-Dîn Atsiz Saljûqî, Muḥammad,,Yaḥyâ, ruler of Shirwân, Qâbûs Washamgîr, Fîrûz Shâh of Dihlî, Shâh Shujâ' Muẓaffarî, Sulṭân Ya'qûb, son of Ḥasan Beg, 'Abd Ullah Khân Ûzbak, 'Abd ul-'Azîz Khân, Ibrâhîm Khân bin Muḥammad Khân Lârî, Ḥasan Beg Uġlî, fol. 67[a]; Imâm Qulî Khân, 'Iwaḍ Ġâzî Sulṭân (*sic.*), Malik Shams ud-Dîn Kurt, Lâlâ Khâtûn Kirmânî, fol. 67[b].

Firqah VI. Poems by those who trace their descent from the Ṣafawîs through Nâdir :—

Mirzâ Sanjar Ni'mat Ullâhî, Mirzâ Dâ'ûd, Mirzâ Jalâl Asîr Shahrastânî, fol. 67[b]; Mirzâ Fâḍil Shâh Nawâz Khân, Mirzâ Ja'far Râhib, fol. 69[a].

Firqah VII. Wazîrs, nobles, etc. :—

Amîr Niẓâm ud-Dîn 'Alî Shîr, fol. 69[a]; Amîr Shaykh Niẓâm ud-Dîn Aḥmad *takhalluṣ* Suhaylî, Âyatî an Amîr of Sulṭân Ḥusayn Mirzâ, Sharaf Jahân Qazwînî, fol. 69[b]; 'Abd ul-Bâqî Ni'mat Ullâhî, Mîr Muḥammad Yûsuf Khulqî, Mîr Taqî ud-Dîn Muḥammad, Mirzâ Sulaymân Wazîr, Shams ud-Dîn Muḥammad Fahmî; Khwâjah Jalâl ud-Dîn Amîr Beg, Muḥammad Khân I'timâd ud-Daulah, Shihâb ud-Dîn 'Abd Ullah Marwârîd, fol. 70[a]; Ġiyâṡ ud-Dîn Bitikjî, Jalâl ud-Dîn Ḥasan Shahrastânî, 'Alâ ud-Dîn Khalîfah of Sulṭân, Mirzâ Mahdî I'timâd ud-Daulah, I'timâd ud-Daulah Mirzâ Ṭâhir Wahîd, fol. 70[b]; Ḥakîm Abul Fatḥ, fol. 71[b]; Bîram Khân, 'Abd ur-Raḥîm Khânkhânân, fol. 72[a]; Ja'far Âṣaf Khân, fol. 72[b]; 'Alî Qulî Khân *takhalluṣ* Sulṭân, Ṣadr Jahân-i Akbarî, Nawwâb Qâsim Khân, Ẓafar Khân Aḥsan, 'Inâyat Khân Âshnâ, Bâqir Khân Najm-i Ṡânî, fol. 73[a]; Mahâbat Khân Zamânah Beg Jahângîr Shâhî, Khân Zamân Amânî, Ḥasan Khân Shâmlû, Murtaḍâ Qulî Sulṭân Shâmlû Najaf Qulî Beg, 'Abbâs Qulî Khân Shâmlû, Ḥakîm Ṣadr ud-Dîn Muhammad, entitled Masiḥ uz-Zamân, fol. 73[b]; Sa'd ud-Dîn Muḥammad Râqîm (Wazîr of Khurâsân), Mîr Jumlah Shahrastânî, Mu'izz Fiṭrat, Ḥakîm Ḥâḍiq (son of Ḥakîm Himâm), fol. 74[a]; Ni'mat Khân 'Âlî, fol. 74[b]; Nuṣrat-Ullah Khân Niṡâr, Shaykh Ḥusayn Shuhrat, Imtiyâz Khân Khâliṣ, fol. 75[a].

IV. foll. 79[a]–92[b]. Ancient poets.

فصل چهارم در ذکر اشعار استادان متقدم *

This section comprises poems by a large number of ancient poets, such as Khâqânî, Farîd Kâtib, Firdausî, Asadî, Anwarî, Mu'izzî, Rashîd-i Watwât, Ṭalḥah Marwazî, Shams-i Ṭabasî, Arzaqî, Mukhtarî

Aṣîr-i Akhsîkatî, Aṣîr-i Aumânî, Ẓahîr ud-Dîn Shufrawah, 'Unṣurî, Farrukhî, Ḥinẓilah Bâdġîsî, 'Abd ul-Wâsi' Jabalî, Niẓâmî, Jamâl ud-Dîn 'Abd ur-Razzâq, Kamâl Iṣfahânî, Bundâr Râzî, Ẓahîr Fâryâbî, Ḥasan Ġaznawî, Najîb Jarbâdaqânî, Majd-i Hamgar, Salmân, Khwâjû, etc.

V. foll. 93ᵃ–139ᵇ. Modern poets:

فصل پنجم در ذکر اشعار شعرای متاخرین *

The most prominent contributors are:—

Ahlî Shîrâzî, Âṣafî, Ḍamîrî, Waḥshî, Naṣîbî, Ẓuhûrî, 'Alî Naqî of Kamrah, Kâtibî, Hilâlî, Ahlî Khurâsânî, Ṭâlib Âmulî, Hâtifî, Ṣanâ'î, Umîdî, Ilâhî Hamadânî, Ġazâlî Mashhadî, Fayḍî, Ruknâ-i Masîḥ, Muḥammad Qulî Salîm, Qudsî, Ṭâlib Kalîm, Niẓâm Dast-i Ġayb Shîrâzî, Sa'îd Ashraf, Muḥammad Ṣûfî, Faṣîḥî, Mîr Najât, Nâẓim Harawî, Zulâlî, Ġanî Kashmîrî, etc.

VI. foll. 141ᵃ–169ᵃ. Other ancient and modern poets:

فصل ششم در ذکر اشعار سلف و خلف *

The names of the poets are arranged in alphabetical order. The first name is خواجه امیر بیگ نظری and the last, میر یحیی کاشی.

Written in ordinary Indian Ta'lîq.

Not dated; 19th century.

A note on the title-page by a former owner, dated Kâtik, 1229 Faṣlî, says that the MS. was purchased at Jaunpûr for rupee one and annas fourteen only.

No. 1999

foll. 163; size 10×5¼; 7¾×4¼.

(بیاض)

(BAYÂḌ)

A Persian anthology containing selections from the following poetical works:—

I. foll. 2ᵃ–3ᵇ. معراج الخیال Mi'râj ul-Khayâl, by 'Alî Riḍâ Tajallî; see Nos. 1094, x; 1100, xii; etc.; beginning as usual:—

در سرم دیگر همای عشق بار *

There is a lacuna after fol. 3ᵇ and a good deal is wanting.

II. foll. 4ᵃ–9ᵃ. غزليات تجلي Gazals by the same Tajallî, arranged in alphabetical order; beginning:—

ای سایهٔ سرو چمن جود تو قدها الخ *

III. fol. 9ᵇ. شهر آشوب امیر خسرو Shahr Âshûb-i Amîr Khusrau; beginning:—

بقال پسر که راحت جان آمد *

IV. fol. 10ᵃ. مستزاد کمال خجند Mustazâd by Kamâl-i Khujand; beginning:—

ای ریخته سودای تو خون دل ما را الخ *

V. fol. 11ᵃ. A prose piece by Mirzâ Muḥammad Yûsuf Naghat; beginning:—

بر صفحهٔ مقصود کشم کلک بیان را الخ *

VI. Selections from the Kulliyât of Ṭâlib-i Kalîm, foll. 13ᵃ–35ᵃ; beginning with a Maṣnawî:—

چو اقبال از نظام الملک بر گشت الخ *

VII. انتخاب ديوان رضي ارتيماني Selections from the Dîwân of Raḍî Artîmânî, foll. 35ᵃ–36ᵃ; beginning:—

آنچنان داد عشق جوش مرا الخ *

VIII. انتخاب ديوان فيضي Selections from the Dîwân of Fayḍî, foll. 36ᵃ–40ᵃ; beginning:—

خسرو عشقیم و دل گلگون عالم کرد ما الخ *

IX. انتخاب از رضي دانش Selections from the Dîwân of Mirzâ Raḍî Dânish, foll. 40ᵃ–40ᵇ; beginning:—

کجاست بادهٔ که از رشک گلشن آرائی الخ *

X. انتخاب ديوان طرزي Selections from the Dîwân of Mullâ Ṭarzî, foll. 41ᵃ–43ᵇ; beginning:—

آنکه هستید هر دو عالم را ....

XI. انتخاب از طاهر وحيد Selections from the Dîwân of Ṭâhir Wahîd, foll. 44ᵃ–69ᵃ; beginning:—

چنان کز سنگ و آهن آتش سوزان شود پیدا الخ *

XII. انتخاب از ديوان صائب Selections from the Dîwân of Ṣâ'ib, foll. 71ᵃ–76ᵃ; beginning:—

یا رب از عرفان مرا پیمانه ... الخ *

XIII. دیوان فغانی Extracts from the Dîwân of Babâ Figânî, foll. 76ª–78ᵇ; beginning:—

ای سر نامه نام تو عقل گره کشای را الخ *

XIV. دیوان وحشی یزدی Selections from the Dîwân of Waḥshî Yazdî, foll. 78ᵇ–81ᵇ; beginning:—

راندی ز نظر چشم بلا دیدهٔ ما را الخ *

XV. طالب آملی Selections from the Dîwân of Ṭâlib Âmulî, foll. 81ᵇ–86ª; beginning:—

بایما نکته می سنجد نمیدانم زبانش را الخ *

XVI. انتخاب دیوان قپلان بیگ Selections from the Dîwân of Quplân Beg, foll. 86ª–87ª; beginning:—

زان عارض شگفته بر افگن نقاب را الخ *

XVII. انتخاب رباعیات سحابی Selections from the Rubâ'îs of Siḥâbî, foll. 87ª–93ª; beginning:—

ای آنکه طریق دوستی خوست ترا الخ *

XVIII. مثنوی A Maṣnawî, foll. 94ª–99ª; beginning:—

نه از غصه کفها به سر میزنم الخ *

XIX. ساقی نامهٔ قاسم Sâqî Nâmah by Mirzâ Qâsim, foll. 99ª–100ᵇ; beginning:—

دلا تا بکی بینوائی کشم الخ *

XX. ساقی نامهٔ هلالی Sâqî Nâmah by Mullâ Hilâlî, foll. 100ᵇ–101ª; beginning:—

خوش آندم که در بزمگاه الست الخ *

XXI. ساقی نامهٔ زکی همدانی Sâqî Nâmah by Zakî Hamâdânî, foll. 101ª–102ᵇ; beginning:—

دلا تا بکی بی میٔ لاله گون الخ *

XXII. دیوان مفید Selections from the Dîwân of Mufîd, foll. 104ª–104ᵇ; beginning:—

نه تنها آتش اشک از دلم در شانه میگیرد الخ *

XXIII. دیوان تجلی Extracts from Tajallî's Dîwân, foll. 104ᵇ–105ᵇ; beginning:—

پریشان روزگارم طرهٔ محبوب میداند
بلی حال پریشانرا پریشان خوب میداند

XXIV. رباعيات و غزليات قدسي Some Rubâ'îs and Ġazals by Qudsî, foll. 105b-117b; beginning:—

فصل دی و من همنفس شیون خویش الخ *

XXV. ديوان شاني Selections from the Dîwân of Shânî Taklû, foll. 117b-124a; beginning:—

صوت غم دل مصیبت آرد الخ *

XXVI. سبع سيارة Sab' Sayyârah. The seven Maṣnawîs by Zulâlî. See No. 282. Each Maṣnawî is introduced by a short preface:—

(1) شعلهٔ دیدار, fol. 127a. See No. 282—II.

(2) حسن گلو سوز, fol. 132b. See No. 282—III.

(3) آذر و سمندر, fol. 140b. See No. 282—IV.

(4) ذرّة و خورشید, fol. 146a. See No. 282—VI.

(5) سليمان نامه, fol. 148b. See No. 282—VII.

(6) میخانه, fol. 152b. See No. 282—V.

(7) محمود و اياز, fol. 162a. See No. 282—I.

The Maṣnawî محمود و اياز, the last here, is wanting. Only the preface is given.

The copy, written in ordinary Ta'lîq, is dated A.H. 1082 in several places.

No. 2000

foll. 233; size $11\frac{1}{2} \times 6\frac{1}{2}$; $10\frac{1}{2} \times 5$

بیاض

BAYÂḌ

A scrap-book containing miscellaneous notes and copious short extracts from the prose and poetical works of ancient and modern authors.

I. foll. 1a-20a. Maxims and moral sayings extracted from the writings and sayings of scholars, saints, philosophers, kings, and eminent persons.

Beginning with selections from the eighth chapter of Sa'dî's Gulistan:

نصایح حضرت شیخ سعدی شیرازی علیه الرحمه در آداب صحبت و حکمت - مال از بهر آسایش عمر است الخ *

II. foll. 24ª–31ª. A collection of anecdotes, moral and witty sayings.

III. foll. 33ª–40ᵇ. نزهة الارواح Nuzhat ul-Arwâḥ.

A fragment of a Ṣûfic treatise on the doctrine of the soul, the mystic life, etc.

The tract opens abruptly thus :—

وقتی قصد حمام کردم صورتی دیدم باقامت تمام نقش کردة اند الخ *

The name of the author is not given anywhere. The work seems to be different from the well-known Ṣûfic tract نزهة الارواح by Ḥusayn bin 'Âlim. noticed under Nos. 1353–1355. Among the numerous verses quoted by the author we find one by Ḥâfiẓ on fol. 34ª.

IV. foll. 41ª–96ª. Historical accounts relating to the Prophet, Fatimah, the Imâms, the Ka'bah, etc. etc., extracted from Nigâristân (fol. 41ª), Ma'ârij un-Nubûwat (fol. 78ª), and other works.

Beginning :—

در ذکر خاتم الانبیا .... نسب شریفش بدینموجب است الخ *

V. foll. 97ª–105ᵇ. رسالهٔ قافیه Risâlah-i Qâfiyah. A treatise on rhyme, without the author's name ; beginning :—

حمد بیحد و ثنای بیعد مر صانعی را که زبان جمیع زبان آوران زمان الخ *

VI. foll. 109ª–109ᵇ. Three versified مناجات; beginning of the first :—

الهی باعزاز آن پنج تن الخ *

VII. foll. 110ª–139ᵇ. A collection of fables and anecdotes relating to kings, nobles and other eminent persons.

VIII. foll. 141ª–145ᵇ. نکات بیدل Nik'ât-i Bîdil. The Nik'ât of Mirzâ Bîdil ; beginning.—

اگر منکر نبوت نة الخ *

IX. foll. 147ª–156ᵇ. A treatise on the prerogatives of 'Alî based on several works ; beginning :—

روزی امام برحق وصی مطلق حضرت علی الخ *

XI. foll. 157ª–180ᵇ. Legendary accounts connected with prophets and some ancient saints.

XII. foll. 184ª–203ᵇ. خلاصة الاخلاص Khulâṣat ul-Ikhlâṣ. A theological tract on the creation of the universe, Âdam, the Prophet,

mankind, the soul, etc. etc., extracted from the work خلاصة الاخلاص; beginning:—

فتح اول در بیان انچه که ابتدای آفرینش عالم تا خلق آدم الخ *

XIII. foll. 204ª. محاربۂ خندق Maḥâribah-i Khandaq. An account of the battle of Khandaq; beginning:—

چون عساکر مخالفان بر اهل اسلام الخ *

The above is followed by some Ḥadîs, etc.

XIV. foll. 208ª–211ª. مناجات عبد الله انصاری Munâjât-i 'Abd Ullah Anṣârî. The well-known prayer of Khwâjah 'Abd Ullah Anṣârî.

Beginning:—

ای ز دردت بیدلانرا بوی درمان آمده الخ *

The above is followed by some prose pieces of things of little consequence, such as about the good and evil days of the month, some recipes, etc. etc.

Written in Nîm Shikastah within coloured borders.

Not dated; 19th century.

A seal, faintly reading فردوس علی خان بهادر, is found at the beginning and end of the copy.

No. 2001

foll. 108; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

بیاض دلکش

BAYÂḌ-I DILKASH

An interesting collection of a large number of verses from the compositions of ancient and modern poets, compiled by Yâr Muḥammad Qalandar یار محمد قلندر.

Beginning with a preface:—

سخن بهیچ زبان نیست بهتـــر از توحید
یکیست گفتن وثنا گفتنش بگفت و شنید

Yâr Muhammad Qalandar has already been mentioned in connection with his work دستور الانشا. See No. 883.

In the preface Yâr Muḥammad says that several poets of great

distinction had written poems and Maṣnawîs describing Beloveds, but none had ever directed attention to the description of Lovers. He therefore collected these verses from the writings of the great poets, dividing them into two sections, the first giving verses descriptive of Lovers and the second (fol. 161ᵃ) of Beloveds. Each section consists of eight *Faṣl.*

The title of the work, بیاض دلکش, expresses the date of compilation, A.H. 1167 = A.D. 1753.

The Bayâḍ is followed by miscellaneous short prose pieces relating to Divination and the various ways of taking an omen, occupying foll. 78ᵇ–108ᵇ.

Written in ordinary Ta'lîq.

Not dated; 19th century

No. 2002

foll. 24; lines 11; size 8¼ × 5¼; 5¾ × 2½.

(هزلیات)

(HAZLIYÂT)

A collection of humorous poems by ancient and modern poets.

Beginning with a poem by Shifâ'î:—

بعد ازین بر سر آنم که ز تقریب خنک الخ *

Other contributors are: Mu'jizâ, fol. 2ᵇ; Ni'mat Khân 'Âlî, fol. 3ᵇ; Sa'dî, fol. 5ᵃ; Anwarî, fol. 5ᵇ. Foll. 7ᵇ–12ᵃ فالنامه. The Fâl Nâmah of Ja'far Zatallî, the most humoristic poet of Hindûstân; Nuzhat, foll. 12ᵇ–13ᵇ; ملّا کونی fol. 14ᵃ.

The MS. ends with a glossary of the Turkish, Persian, Arabic, and Hindî words used in the work, occupying foll. 15ᵇ–24ᵃ.

Written in beautiful Nasta'lîq within illuminated borders.

Not dated; 19th century.

No. 2003

foll. 111; size 9¼ × 6; 8 × 5¼.

(بیاض)

(BAYÂḌ)

An anthology containing poetical extracts from the works of ancient and modern poets. Their names are arranged in alphabetical order.

The first name is افضل الدین میرک .

The copy breaks off in the middle of the letter ن with the name of مولانا نیکی صفاهانی .

Written in ordinary Ta'lîq.

Not dated; 19th century.

Presented to the Library by Asad 'Alî Qidwâ'î, 1-6-25.

No. 2004

foll. 4; size 18¼ × 11½; 11 × 7.

An album of eight miniatures in modern Indian style.

No. 2005

foll. 6; size 12 × 8¾.

An album of ten Indian miniatures in ten sheets fastened together so as to form a continuous strip. Some of these bear the following names:—

1. خواجه احرار و ملا عبد الرحمان جامی , fol. 1b.
2. مرزا کوچک , fol. 4b.
3. نواب اعظم خان بهادر رضوی والد ماجد نواب مصلح خان بهادر , fol. 5a.

No. 2006

foll. 40; lines 21; size $14\frac{1}{4} \times 10\frac{1}{4}$; 11×8.

مرقع مرید خان

MURAQQA'-I MURÎD KHÂN

A specimen of fine penmanship by Murîd Khân.

Muhammad Ṣâdiq Ṭabâṭabâ'î, entitled Murîd Khân محمد صادق طباطبائي المخاطب به مرید خان, who belonged to a noble Sayyid family, was an Amîr of Muhammad Shah's time (A.H. 1131–1161 = A.D. 1718–1748). He was an eminent calligrapher of his time and was well versed in Shikastah, Ta'lîq, Ṣulṣ, etc., particularly in the last-named one, which he could write in several forms, and which, it is said, he learnt from Akbarî 'Alî and Dirâyat Khân, the sons of Kifâyat Khân. See Tadkirah-i Khwushnawîsân, p. 107.

The present copy of the Muraqqa', consisting of extracts, mostly from the Ṭabaqât-i Akbarî, is written in Shikastah, and is dated at the end 5 Ramaḍân, A.H. 1150. The scribe signs his name at the bottom of most of the folios.

The signature "Gore Ouseley" appears on the top of fol. 1b.

Printed by P. Knight, Baptist Mission Press, Calcutta.

LIBERTY ART PRESS, Prop, (Maktaba Jamia Ltd.)
1528, Pataudi House, Darya Ganj, DELHI.

Volume XXXI

Corrections and Additions

Page/Line	Incorrect	Correct
2/6 (fr. b - from below)	باتفان	باتفاق
9/4	P.O	P. 51
13/No. 1753	*Add.* 'The Same' at the place of title in Roman.	
16/3	چشتی	چشتی
16/27	Khalifs	Khalīfahs
16/28	رضی الدین	رضی الدین
19/10	Fātimah	Fāṭimah
19/25	Fasl	Faṣl
20/14	Namah	Nāmah
20/28	درگاه	درگاه
22/5	Khulāṣat ..	Khulāṣat
23/10 (fr b)	گوسفند	گوسفند
28/12	Lall	Lāl
29/20	Dulqa'd	Du'lqa'd
33/1 (fr b)	Lama'ah	Lam ah
34/7,10,13	Do	Do
37/13	بنگالا	بنگالا
37/14	الج	الغ
40/6	Aqwal i Hukamā	Aqwāl-i-Ḥukamā
40/7 (fr. b)	Tatawi	Tattawī
42/4 (fr. b.)	کرگانی	گرگانی
43/23	Dawānī	Dawwānī
43/31	Humāyin	Humāyūn
45/24	سماء الدین	سماء الدین
48/4 (fr. b.)	Sarwi-i-	Sarw-i-
49/19 & 24	Abul	Abu'l
51/1	lead	led
51/25	Bīdil died in A. H. 1133 = A.D. 1720, and not in A. H. 1103 = A.D. 1691 as mentioned in it with reference to fol. 29a of this Ms.	
52/2	جوامرالحروف	جواهرالحروف
53/17	Ramadan	Ramaḍān
54/3	Dulqadr	Du'lqadr
56/1 (fr. b)	aneestors	ancestors
58/18 & 32	Abul	Abu'l

Page/Line	Incorrect	Correct
59/7	اب	آب
59/34	Āmuli	'Āmilī
60/15	Dulḥijjah	Du'lḥijjah
60/6 (fr. b.)	Fidāi	Fidā'ī
63/5	وراغ	مراغ
67/13	authors	author's
70/5 (fr. b)	tour	four
70/1 (fr. b)	المحازی	الحجازی
71/4	گشتاسب	گشتاسپ
71/4	لهراسب	لهراسپ
74/13	حا	حا
74/16	کور	گور
74/20 & 22	گشتاسب	گشتاسپ
75/5	پشیمان	پشیمان
75/12	کهر	گهر
75/15	کفتیها	گفتیها
75(21, 24 & 26	گشتاسب	گشتاسپ
75/26	اسپراسب	اسپراسپ
76/4	نگین	نگین
76/6	لهراسب	لهراسپ
76/6	اورم	آورم
76/7	پسدد	پسدو
76/26	بکویم	بگویم
76/26	جو	چو
7S/5	بکذاشتند	بگذاشتند
79/1 (fr. b.)	المتخلص	المتخلص
81/8 (fr. b.)	Rubā'iyān	Rubā'īyāt
82/1	القحیقه	الحقیقه
85/10	بیچیده	پیچیده
91/3 (fr. b.)	کفتار	گفتار
92/2	بکویم	بگویم
92/2	عقل دین	عقل و دین
104/5	کفتند	گفتند
106/2	بکلبانگ	بگلبانگ
107/11	Makhzau	Makhzan

Page/Line	Incorrect	Correct
107/23	Namah	Nāmah
108/5	Maṭlā	Maṭla'
109/8 (fr.b.)	جه	چه
110/6	کر	گر
110/6	کرد	گرد
111/11	بیدا	پیدا
112/2	هز	در
112/3 (fr.b.)	سانك	بانگ
114/5	دلکیر	دلگیر
114/7 (fr.b.)	کنجیه	گنجینه
115/14 & 26	دکر	دگر
115/26	نکر	نگر
115/26	جه	چه
117/3	یادکار	یادگار
117/5	بیك	بیگ
118/4	Ḏulqa'd	Ḏu'lqa'd
120/5	boginning	beginning
125/1	Tadkirah	Taḏkirah
125/3	Naṣiḥī	Nāṣiḥī
126/10	عم	غم
130/2	حرت	حیرت
133/2	Dīwan	Dīwān
133/12	Saqī	Sāqī
134/11 (fr.b.)	Dīwan	Dīwān
135/16	تاکرده	ناکرده
136/11	Natāij	Natā'ij
136/18	Faṣiḥ	Faṣīḥ
143/10	کند	گند
144/15 & 16	Banā'ī	Binā'ī
148/15	acuna	lacuna
148/5 (fr.b.)	کشت	گشت
149/2 (fr.b.)	کنج	گنج
151/9 (fr.b.)	fly-lea	fly-leaf
155/22	Mulla	Mullā
156/23	'Atash	Ātash
157/21	Jaunpui	Jaunpur
157/25	poeticai	poetical
158/6	داد وستم	داد ستم
158/16	برنگ	برگ
159/4	Munazarah	Munāzarah
159/16	Nik'āt	Nikāt
165/5 (fr.b.)	Maāṣır	Ma'āṣir
165/1 (fr.b.)	Shavkh	Shaykh
167/15	Mırza	Mirzā
171/9 (fr b.)	Gazals	Ġazals
176/11	Alī	'Ālī
178/2	Shabrghātī	Shīrghatī
181/9	Bahā lur	Bahādur
181/10	ابت	عنایت
181/12	Timuridas	Timurides
181/15	Muḥamma	Muḥammad
183/2	bstract	abstract
182/2	الدبوان	الدیوان
183/19	Gazals	Ġazals
183/4	ادر	آدر
184/15	انا	آنا
184/17	صفه	صفحه
185/3	Hazīn	Ḥazīn
185/6 (fr b.)	un ler	under
186/6 (fr.b.)	الاحر	الآخر
188/15	محمد	محمد
188/2 (fr.b.)	شد	شد
191/12	(۱۲۵۳)د	(۱۲۵۳) در
191/7 (fr.b.)	he	the
191/6 (fr.b.)	ollowing	following
191/4 (fr.b.)	ian	cian
191/3 (fr b.)	f	of
191/2 (fr.b.)	gy	ogy
194/12	Dāhik	Ḍāḥik
194/21	قران	قرآن
197/13	اتشین	آتشین
199/13	'Āmuli	'Āmilī
200/8	نعت	نعت
203/17	ابرو	ابروی
204/10	صبنا	صبا
204/2 (fr.b.)	oacq	each

Page/Line	Incorrect	Correct
206/20	ظفرالظفر	ظفرالظفر
214/3 (fr.b.)	Mazbar	Mazhar
215/16	Nashtar	Nishtar
216/4 (fr.b.)	Nafahāt	Nafaḥāt
219/10	Gudaz	Gudāz
223/2 (fr b.)	Manhāj	Minhaj
225/14 (fr.b.)	Aḥwal	Aḥwāl
226/5 (fr b.)	Ibrāhim	Ibrāhīm
227/2	مقياس	ميقباس
227/7	المشد	ناشد
228/5 (fr.b)	Qāsım	Qāsim
229/14	Sabā	Ṣabā
2 0/15	Gazals	Ġazals
230/16	ساقى	سانى
231/1	Gulām	Ġulām
231/6 (fr b)	Dīwan	Dīwān
231/6 (fr.b.)	Masnawī	Maṣnawī
232/1	Gazals	Ġazals
232/3	Bayād	Bayāḍ
233/2	Shāb	Shāh
233/26	Bayād	Bayāḍ
233/26	Gazals	Ġazals
235/29	'Āmulī	'Āmilī
236/1 *Add* "(حج شاه ابوتراب)" and "(Ḥajj-i-Shāh Abū Turāb)" at the places of title.		
236/11 (fr.b.)	الشينخ	الشيخ
236/6 (fr.b.)	Riṣalah	Risālah
236/4 (fr.b)	Ḥusayln	Ḥusaynī
237/11	Do	Do
237/22	Riṣālah	Risālah
238/1	Qādī	Qāḍī
238/15	رحوع	رجوع
238/21	الوالقاسم	ابوالقاسم
238/4 (fr.b)	انشارثيست	شارتيست
238/2 (fr b.)	به	كه
239/1	سلطن	سلطان
239/19	كوركان	گورگان
239/1 (fr.b.)	بيك	بيگ
240/20	خوذ	خود
241/3	معمرت	مغفرت
243/17 (fr.b.) *Add.* 'بياض' & 'Bayāḍ' as title in Persian and Roman respectively against No. XVI.		
244/20	معروف	معروف
245/7 & 14	نيدا	پيدا
245/17	اوردم	آوردم
246/5	شمش	شمس
247/22	سخنهاى	سخنهاى
247/5 (fr b)	Jan	Jān
247/4 (fr.b)	Anotner	Another
249/3 *Add* 'The Same' as title in Roman against No. XXIII.		
250/3	لامام	الامام
251/7	Asīr	Aṣīr
252/9	Hamzah	Ḥamzah
257/ 1	Āmulī	'Āmilī
257/13	Aqā	Āqā
261/13	Siḥābī	Saḥābī
263/27	Nik'āt	Nikāt
266 (Nos. 2004 & 2005) *Add* 'Album' as title in Roman.		

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